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THE

TRUTH

OF THE

Christian Religion.

Lee IN Massey

SIX BOOKS,

BY

HUGO GROTIUS.

Corrected and Illustrated with NOTES,

By Mr. LE CLERC.

To which is added,

A SEVENTH BOOK,

Concerning this QUESTION,

What Christian Church we ought to join ourselves to?

By the said Mr. LE CLERC.

The SIXTH EDITION, with ADDITIONS:

Particularly one whole BOOK of Mr. LE CLERC's, *against Indifference of what Religion a Man is of.*

Done into *English* by JOHN CLARKE, D. D. Dean of SARUM.

LONDON:

Printed for C. HITCH and L. HAWES, JOHN BEECROFT, JOHN RIVINGTON, W. JOHNSTON, J. RICHARDSON, and A. WARD. M.DCC.LXI.

TO THE

Moſt Reverend PRELATE

THOMAS,

Lord Archbiſhop of *Canterbury*,

Primate of all *England*, and Metropolitan, and Privy-Counſellor to Her moſt Serene Majeſty the Queen of *Great-Britain*.

UPON the Reprinting this excellent Piece of that great Man *Hugo Grotius*, concerning the Truth of the Chriſtian Religion; whereunto I thought fit to add ſomething of my own, and alſo ſome Teſtimonies, from which the good Opinion he had of

the Church of *England*, is evident; there was no other Perſon, moſt Reverend Prelate, to whom I thought it ſo proper for me to dedicate this Edition, with the Additions, as the Primate and Metropolitan of the whole Church of *England*. I therefore preſent it to you, as worthy your Protection upon its own Account, and as an Inſtance of my Reſpect and Duty towards you. I will not attempt here, either to praiſe or defend *Grotius*; his own Virtue and diſtinguiſhing Merits in the Commonwealth of Chriſtians, do ſufficiently commend and juſtify him amongſt all good and learned Men. Neither will I ſay any thing of the Appendix which I have added; it is ſo ſhort, that it may be read over almoſt in an Hour's Time. If it be beneath *Grotius*, nothing that I can ſay about it will vindicate me to the Cenſorious; but if it be thought not beneath him, I need not give any Rea-

ſons

ſons for joining it with a Piece of his. Perhaps it might be expected, moſt illuſtrious Prelate, that I ſhould, as uſual, commend you and your Church; but I have more than once performed this Part, and declared a Thing known to all: Wherefore forbearing that, I conclude with wiſhing that both you and the Reverend Prelates, and the reſt of the Clergy of the Church of *England*, who are ſuch brave Defenders of the true Chriſtian Religion, and whoſe Converſations are anſwerable to it, may long proſper and flouriſh; which I earneſtly deſire of Almighty God.

Amſterdam, *the Calends of* March, MDCCIX.

JOHN LE CLERC.

TO THE

READER

JOHN LE CLERC wiſheth all Health.

THE Bookſeller having a Deſign to reprint this Piece of Grotius's, *I gave him to underſtand that there were many great Faults in the former Editions, eſpecially in the Teſtimonies of the Ancients, which it was his Buſineſs ſhould be mended, and that ſomething uſeful might be added to the Notes: Neither would it be unacceptable or unprofitable to the Reader, if a Book were added, to ſhew where the Chriſtian Religion, the Truth of which this great Man has demonſtrated, is to be found in its greateſt Purity. He immediately deſired me to do this upon his Account, which I willingly undertook, out of the Reverence I had for the Memory of* Grotius, *and becauſe of the Uſefulneſs of the Thing. How I have ſucceeded in it, I muſt leave to the* candid Reader's *Judgment. I have corrected many Errors of the Preſs, and perhaps ſhould have done more, could I have found all the Places. I have added ſome, but very ſhort*

Notes, there being very many before, and the Thing not ſeeming to require more. My Name adjoined, diſtinguiſhes them from Grotius's. *I have alſo added to* Grotius's *a ſmall Book, concerning chuſing our Opinion and Church amongſt ſo many different Sects of Chriſtians; in which I hope I have offered nothing contrary to the Senſe of that great Man, or at leaſt to Truth. I have uſed ſuch Arguments, as will recommend themſelves to any prudent Perſon, eaſy and not far-fetched; and I have determined that Chriſtians ought to manage themſelves ſo in this Matter, as the moſt prudent Men uſually do in the moſt weighty Affairs of Life. I have abſtained from all ſharp Controverſy, and from all ſevere Words, which ought never to enter into our Determinations of Religion, if our Adverſaries will ſuffer it. I have declared the Senſe of my Mind in a familiar Stile, without any Flouriſh of Words, in a Matter where Strength of Argument and not the Enticement of Words is required. And herein I have imitated* Grotius, *whom I think All ought to imitate who attempt to write ſeriouſly, and with a Mind deeply affected with the Gravity of the Argument, upon ſuch Subjects.*

AS I was thinking upon theſe Things, the Letters which you will ſee at the End, were ſent me by that honourable and learned Perſon, to whoſe ſingular good Nature *I am much indebted, the moſt*

moſt Serene Queen of Great Britain's *Embaſſador Extraordinary to his Royal Highneſs the moſt Serene great Duke of* Tuſcany. *I thought with his Leave they might conveniently be publiſhed at the End of this Volume, that it might appear what Opinion* Grotius *had of the Church of* England; *which is obliged to him, notwithſtanding the Snarling of ſome Men, who object thoſe inconſiſtent Opinions, Socinianiſm, Popery, nay, even Atheiſm itſelf, againſt this moſt learned and religious Man; for fear, I ſuppoſe, his immortal Writings ſhould be read, in which their fooliſh Opinions are intirely confuted. In which Matter, as in many other Things of the like Nature, they have in vain attempted to blind the Eyes of others: But God forgive them, (for I wiſh them nothing worſe) and put better Thoughts into their Minds, that we may at laſt be all joined by the Love of Truth and Peace, and be united into one Flock, under one Shepherd Jeſus Chriſt. This,* Kind Reader, *is what you ought to deſire and wiſh with me; and may God ſo be with you, and all that belong to you, as you promote this Matter as far as can be, and aſſiſt to the utmoſt of your Power.*

Farewel.

Amſterdam, *the Calends of* March, MDCCIX.

TO

TO THE

READER.

I Have nothing to add to what I ſaid Eight Years ſince, but only, that in this my ſecond Edition of Grotius, *I have put ſome ſhort Notes, and corrected a great many Faults in the Ancient Teſtimonies.*

Amſterdam, *the Calends of* June, MDCCXVII.

J. C.

TO

TO THE

Moſt Noble and Moſt Excellent

HIERONYMUS BIGNONIUS,

The King's Sollicitor in the Supreme Court of Audience at PARIS.

Moſt Noble and Excellent Sir,

I Should offend againſt Juſtice, if I ſhould divert another way that Time which you employ in the Exerciſe of Juſtice in your high Station: But I am encouraged in this Work, becauſe it is for the Advancement of the Chriſtian Religion, which is a great Part of Juſtice, and of your Office; neither would Juſtice permit me to approach any one elſe ſo ſoon as you, whoſe Name my Book glories in the Title of. I do not ſay I deſire to employ part of your Leiſure; for the Diſcharge of ſo extenſive an Office allows you no Leiſure. But ſince Change of Buſineſs is inſtead of Leiſure to them that are fully employed, I deſire you would in the midſt of your forenſick Affairs, beſtow ſome Hours upon theſe Papers. Even

then you will not be out of the way of your Buſineſs. Hear the Witneſſes, weigh the Force of their Teſtimony, make a Judgment, and I will ſtand by the Determination.

Paris, Auguſt 27,
CIↃ IↃC XXXIX

Hugo Grotius.

THE

THE

Tranſlator's Preface

TO THE

CHRISTIAN READER.

THE general Acceptation this Piece of *Grotius* has met with in the World, encouraged this Tranſlation of it, together with the Notes; which, being a Collection of Antient Teſtimonies, upon whoſe Authority and Truth the Genuineneſs of the Books of Holy Scripture depends, are very uſeful in order to the convincing any one of the Truth of the Chriſtian Religion. Theſe Notes are, for the moſt Part, *Grotius*'s own, except ſome few of Mr. *Le Clerc*'s, which I have therefore tranſlated alſo, becauſe I have followed his Edition, as the moſt Correct.

The Deſign of the Book, is to ſhow the Reaſonableneſs of believing and embracing the Chriſtian Religion above any other; which our Author does, by laying before us all the Evidence, than can be brought, both Internal and External,

External, and declaring the Sufficiency of it; by enumerating all the Marks of Genuineneſs in any Books, and applying them to the Sacred Writings; and by making appear the Deficiency of all other Inſtitutions of Religion, whether *Pagan*, *Jewiſh*, or *Mahometan*. So that the Subſtance of the whole is briefly this; that as certain as is the Truth of Natural Principles, and that the Mind can judge of what is agreeable to them; as certain as is the Evidence of Men's Bodily Senſes, in the moſt plain and obvious Matters of Fact; and as certainly as Men's Integrity and Sincerity may be diſcovered, and their Accounts delivered down to Poſterity faithfully; ſo certain are we of the Truth of the Chriſtian Religion; and that if it be not true, there is no ſuch Thing as true Religion in the World, neither was there ever or can there ever be any Revelation proved to be from Heaven.

This is the Author's Deſign to prove the Truth of the Chriſtian Religion in general, againſt Atheiſts, Deiſts, *Jews*, or *Mahometans*; and he does not enter into any of the Diſputes which Chriſtians have among themſelves, but confines himſelf wholly to the other. Now as the State of Chriſtianity at preſent is, were a Heathen or *Mahometan* convinc'd of the Truth of the Chriſtian Religion in general, he would yet be exceedingly at a Loſs to know what Society of Chriſtians to join himſelf with; ſo miſerably

ſerably divided are they amongſt themſelves, and ſeparated into ſo many Sects and Parties, which differ almoſt as widely from each other as Heathens from Chriſtians, and who are ſo zealous and contentious for their own particular Opinions, and bear ſo much Hatred and ill Will towards thoſe that differ from them, that there is very little of the true Spirit of Charity, which is the Bond of Peace, to be found amongſt any of them: This is a very great Scandal to the Profeſſors of Chriſtianity, and has been exceedingly diſſerviceable to the Chriſtian Religion; inſomuch that great Numbers have been hindered from embracing the Goſpel, and many tempted to caſt it off, becauſe they ſaw the Profeſſors of it in general agree ſo little amongſt themſelves: This Conſideration induced Mr. *Le Clerc* to add a ſeventh Book to thoſe of *Grotius*; wherein he treats of this Matter, and ſhows what it becomes every honeſt Man to do in ſuch a Caſe; And I have tranſlated it for the ſame Reaſon. All that I ſhall here add, ſhall be only briefly to enquire into the Cauſe of ſo much Diviſion in the Church of Chriſt, and to ſhow what ſeems to me the only Remedy to heal it. Firſt, to examine into the Cauſe, why the Church of Chriſt is ſo much divided: A Man needs but a little Knowledge of the State of the Chriſtian Church, to ſee that there is juſt Reaſon for the ſame Complaint St. *Paul* made in the primitive

Times

Times of the Church of *Corinth:* that ſome were for *Paul*, ſome for *Apollos*, and ſome for *Cephas*; ſo very early did the Spirit of Faction creep into the Church of God, and diſturb the Peace of it; by ſetting its Members at Variance with each other, who ought to have been all of the ſame common Faith, into which they were baptized; and I wiſh it could not be ſaid that the ſame Spirit has too much remained amongſt Chriſtians ever ſince. It is evident that the Foundation of the Diviſions in the Church of *Corinth*, was their forſaking their common Lord and Maſter, *Jeſus Chriſt*, into whoſe Name alone they were baptized; and uniting themſelves, ſome under one eminent Apoſtle or Teacher, and ſome under another, by whom they had been inſtructed in the Doctrine of Chriſt; whereby they were diſtinguiſhed into different Sects, under their ſeveral Denominations: This St. *Paul* complains of as a Thing in itſelf very bad, and of pernicious Conſequence; for hereby the Body of Chriſt, that is, the Chriſtian Church, the Doctrine of which is one and the ſame at all Times and in all Places, is rent and divided into ſeveral Parts, that claſh and interfere with each other; Which is the only Method, if permitted to have its natural Effect, that can overthrow and deſtroy it. And from the ſame Cauſe have ariſen all the Diviſions that are or have been in the Church ever ſince.

ſince. Had Chriſtians been contented to own but one Lord, even *Jeſus Chriſt*, and made the Doctrine delivered by him the ſole Rule of Faith, without any Fictions or Inventions of Men; it had been impoſſible but that the Church of Chriſt muſt have been one univerſal, regular, uniform Thing, and not ſuch a Mixture and Confuſion as we now behold it. But when Chriſtians once began to eſtabliſh Doctrines of their own, and to impoſe them upon others, by human Authority, as Rules of Faith, (which is the Foundation of Antichriſt,) then there began to be as many Schemes of Religion as there were Parties of Men, who had different Judgment, and got the Power into their Hands. A very little Acquaintance with Eccleſiaſtical Hiſtory does but too ſadly confirm the Truth of this, by giving us an Account of the ſeveral Doctrines in Faſhion, in the ſeveral Ages of the Chriſtian Church, according to the then preſent Humour. And if it be not ſo now, how comes it to paſs that the Generality of Chriſtians are ſo zealous for that Scheme of Religion, which is receiv'd by that particular Church of which they profeſs themſelves Members? How is it that the Generality of Chriſtians in one Country are zealous for *Calviniſm*, and in another Country as zealous for *Arminianiſm?* It is not becauſe Men have any natural Diſpoſition more to the one than the other, or perhaps that one has much

more Foundation to ſupport it from Scripture than the other; But the Reaſon is plain, *viz.* becauſe they are the eſtabliſhed Doctrines of the Places they live in; they are by Authority made the Rule and Standard of Religion, and Men are taught them from the Beginning; by this Means, they are ſo deeply fixed and rooted in their Minds, that they become prejudiced in Favour of them, and have ſo ſtrong a Reliſh of them, that they cannot read a Chapter in the Bible, but it appears exactly agreeable to the received Notions of them both, tho' perhaps thoſe Notions are directly contradictory to each other: Thus inſtead of making the Scripture the only Rule of Faith, Men make Rules of Faith of their own, and interpret Scripture according to them; which being an eaſy way of coming to the Knowledge of what they eſteem the Truth, the Generality of Chriſtians ſit down very well ſatisfy'd with it. But whoever is indeed convinced of the Truth of the Goſpel, and has any Regard for the Honour of it, cannot but be deeply concerned to ſee its ſacred Truths thus proſtituted to the Power and Intereſts of Men; and think it his Duty to do the utmoſt he is able to take it out of their Hands, and fix it on its own immoveable Bottom. In order to contribute to which, I ſhall in the Second Place ſhow, what ſeems to be the only Remedy that can heal theſe Diviſions amongſt Chriſtians; and

that

that is, in one Word, making the Scripture the only Rule of Faith. Whatever is neceſſary for a Chriſtian to believe, in order to everlaſting Salvation, is there declared, in ſuch a Way and Manner as the Wiſdom of God, who beſt knows the Circumſtances and Conditions of Mankind, has thought fit. This God himſelf has made the Standard for all Ranks or Orders, for all Capacities and Abilities: And to ſet up any other above, or upon the Level with it, is diſhonouring God and abuſing of Men. All the Authority in the World cannot make any Thing an Article of Faith, but what God has made ſo; neither can any Power eſtabliſh or impoſe upon Men more or leſs, or otherwiſe than what the Scripture commands. God has given every Man proportionable Faculties and Abilities of Mind, ſome ſtronger and ſome weaker; and he has by his own Authority made the Scripture the Rule of Religion to them all: It is therefore their indiſpenſible Duty to examine diligently, and ſtudy attentively this Rule, to inſtruct themſelves in the Knowledge of Religious Truths from hence, and to form the beſt Judgment they can of the Nature of them. The Scripture will extend or contract itſelf according to the Capacities of Men: The ſtrongeſt and largeſt Underſtanding will there find enough to fill and improve it, and the narroweſt and meaneſt Capacity, will fully acquieſce in what is there required of it. Thus

all Men are obliged to form a Judgment o Religion for themſelves, and to be continually rectifying and improving it: They may be very helpful and aſſiſting to each other in the Means of coming to this Divine Knowledge, but no one can finally determine for another; every Man muſt judge for himſelf; and for the Sincerity of his Judgment he is accountable to God only, who knows the Secrets of all Hearts, which are beyond the Reach of human Power: This muſt be left till the final Day of Account, when every Man ſhall be acquitted or condemned according as he has acted by the Dictates of his Conſcience or no. Were all Chriſtians to go upon this Principle, we ſhould ſoon ſee an End of all the fierce Controverſies and unhappy Diviſions which now rend and confound the Church of Chriſt: Were every Man allowed to take the Scripture for his only Guide in Matters of Faith, and, after all the Means of Knowledge and Inſtruction uſed, all the Ways of Aſſurance and Conviction tried, permitted quietly to enjoy his own Opinion, the Foundation of all Diviſions would be taken away at once: And till Chriſtians do arrive at this Temper of Mind, let them not boaſt that they are endued with that excellent Virtue of Charity, which is the diſtinguiſhing Mark of their Profeſſion; for if what St. *Paul* ſays be true, that Charity is greater than Faith, it

is

is evident no Chriſtian ought to be guilty of the Breach of a greater Duty upon Account of a leſſer; They ought not to diſturb that Peace and Unity which ought to be amongſt all Chriſtians, for the Sake of any Matters of Faith, any Differences of Opinion; becauſe it is contrary to the known Law of Charity: And how the far greateſt Part of Chriſtians will clear themſelves of tranſgreſſing this plain Law, I know not. Wherefore if ever we expect to have our Petitions anſwered, when we pray that God would make us one Flock under one Shepherd and Biſhop of our Souls, *Jeſus Chriſt*; we muſt ceaſe to make needleſs Fences of our own, and to divide ourſelves into ſmall ſeparate Flocks, and diſtinguiſh them by that whereby Chriſt has not diſtinguiſhed them. When this Spirit of Love and Unity, of forbearing one another in Meekneſs, once becomes the prevailing Principle amongſt Chriſtians; then, and not till then, will the Kingdom of Chriſt in its higheſt Perfection and Purity flouriſh upon the Earth, and all the Powers of Darkneſs fall before it.

JOHN CLARKE.

THE

CONTENTS.

BOOK I.

Sect.		Page
I.	*THE Occaſion of this Work,*	1
II.	*That there is a God,*	2
III.	*That there is but one God,*	6
IV.	*All Perfection is in God,*	8
V.	*And in an infinite Degree,*	ibid.
VI.	*That God is Eternal, Omnipotent, Omniſcient, and compleatly Good.*	9
VII.	*That God is the Cauſe of all Things,*	ibid.
VIII.	*The Objection, concerning the Cauſe of Evil, anſwered,*	16
IX.	*Againſt two Principles,*	17
X.	*That God governs the Univerſe,*	ibid.
XI.	*And the Affairs of this lower World,*	18
	And the Particulars in it,	ibid.
XII.	*This is further proved by the Preſervation of Empires,*	19
XIII.	*And by Miracles,*	20
XIV.	*But more eſpecially amongſt the* Jews, *who ought to be credited upon the Account of the long Continuance of their Religion,*	21
XV.	*From the Truth and Antiquity of* Moſes,	23
XVI.	*From foreign Teſtimonies,*	25
XVII.	*The ſame proved alſo from Predictions,*	71
	And by other Arguments,	73

SECT. Page
XVIII. *The Objections of Miracles not being seen now, answered,* 75
XIX. *And of there being so much Wickedness,* 76
XX. *And that so great, as to oppress good Men,* 77
XXI. *This may be turned upon them, so as to prove that Souls survive Bodies,* 78
XXII. *Which is confirmed by Tradition,* ibid.
XXIII. *And no way repugnant to Reason,* 81
XXIV. *But many things favour it,* 84
XXV. *From whence it follows that the End of Man is Happiness after this Life,* 85
XXVI. *Which we must secure, by finding out the true Religion.* 86

BOOK II.

I. *That the Christian Religion is true,* 87
II. *The Proof that there was such a Person as Jesus,* ibid.
That he died an ignominious Death, 88
III. *And yet after his Death, was worshipped by wise Men,* 89
IV. *The Cause of which, could be no other, but those Miracles which were done by him,* 90
V. *Which Miracles cannot be ascribed to any natural or diabolical Power, but must be from God,* 91
VI. *The Resurrection of Christ proved from credible Testimony.* 94
VII. *The Objection drawn from the seeming Impossibility of a Resurrection, answered,* 98
The Truth of Jesus's Doctrine proved from his Resurrection, 100
VIII. *That the Christian Religion exceeds all others,* ibid.
IX. *The Excellency of the Rewards proposed,* 101

SECT. Page
X. *A Solution of the Objection, taken from hence, that the Bodies after their Diſſolution cannot be reſtored,* 105
XI. *The exceeding Purity of its Precepts; with reſpect to the Worſhip of God,* 109
XII. *Concerning thoſe Duties of Humanity, which we owe to our Neighbour, though he has injured us,* 113
XIII. *About the Conjunction of Male and Female,* 117
XIV. *About the Uſe of temporal Goods,* 120
XV. *Concerning Oaths,* 123
XVI. *Concerning other Actions,* ibid.
XVII. *An Anſwer to the Objection, drawn from the many Controverſies among Chriſtians,* 124
XVIII. *The Excellency of the Chriſtian Religion, further proved from the Excellency of its Teacher,* 125
From the wonderful Propagation of this Religion, 130
Conſidering the Weakneſs and Simplicity of thoſe who taught it in the firſt Age, 134
XIX. *And the great Impediments that hindered Men from embracing it, or deterred them from profeſſing it,* 135
An Anſwer to thoſe who require more and ſtronger Arguments, 138

BOOK III.

I. *Of the Authority of the Books of the New Teſtament,* 142
II. *The Books that have any Names affixed to them, were written by thoſe Perſons whoſe Names they bear,* 143

III.

SECT. Page

III. *The Doubt of thoſe Books that were formerly doubtful, taken away,* 144

IV. *The Authority of thoſe Books which have no Name to them, evident from the Nature of the Writings,* 145

V. *That theſe Authors wrote what was true, becauſe they knew the Things they wrote about,* 146

VI. *And becauſe they would not ſay what was falſe,* 147

VII. *The Credibility of theſe Writers further confirmed, from their being famous for Miracles,* 149

VIII. *And of their Writings; becauſe in them are contained many things which the Event proved to be divinely revealed,* 151

IX. *And alſo from the Care that it was fit God ſhould take, that falſe Writings ſhould not be forged,* ibid.

X. *A Solution of that Objection, that many Books were rejected by ſome,* 152

XI. *An Anſwer to the Objection, of ſome things being contained in thoſe Books that are impoſſible,* 155

XII. *Or diſagreeable to Reaſon,* 156

XIII. *An Anſwer to this Objection, that ſome things are contained in thoſe Books which are inconſiſtent with one another,* 158

XIV. *An Anſwer to the Objection from external Teſtimonies; where it is ſhewn they make more for theſe Books,* 160

XV. *An Anſwer to the Objection of the Scriptures being altered,* 161

XVI. *The Authority of the Books of the Old Teſtament,* 164

BOOK IV.

SECT. Page

I. *A particular Confutation of the Religions that differ from Chriſtianity,* 179

II. *And firſt of Paganiſm. That there is but one God. That created Beings are either good or bad. That the good are not to be worſhipped without the Command of the Supreme God,* 180

III. *A Proof that evil Spirits were worſhipped by the Heathen, and the Unworthineſs of it ſhown,* 181

IV. *Againſt the Heathen Worſhip paid to departed Men,* 184

V. *Againſt the Worſhip given to the Stars and Elements,* 185

VI. *Againſt the Worſhip given to Brute Creatures,* 186

VII. *Againſt the Worſhip given to thoſe Things that have no real Exiſtence,* 188

VIII. *An Anſwer to the Objection of the Heathen, taken from the Miracles done amongſt them,* 190

IX. *And from Oracles,* 193

X. *The Heathen Religion rejected, becauſe it failed of its own accord, as ſoon as human Aſſiſtance was wanting,* 198

XI. *An Anſwer to this, that the Riſe and Decay of Religion is owing to the Stars,* 199

XII. *The principal Things of the Chriſtian Religion were approved of by the wiſeſt Heathens; and if there be any Thing in it hard to be believed, the like is to be found amongſt the Heathens,* 201

BOOK V.

SECT. Page

I. *A Confutation of Judaiſm, beginning with an Addreſs to the* Jews, 208

II. *That the* Jews *ought to look upon the Miracles of Chriſt as ſufficiently atteſted,* 209

III. *An Anſwer to the Objection, that thoſe Miracles were done by the Help of Devils,* 210

IV. *Or by the Power of Words,* 211

V. *That the Miracles of* Jeſus *were divine, proved from hence, becauſe he taught the Worſhip of one God, the Maker of the World,* 212

VI. *An Anſwer to the Objection drawn from the Difference between the Law of* Moſes, *and the Law of Chriſt; whence it is ſhewn that there might be given a more perfect Law than that of* Moſes, 215

VII. *The Law of* Moſes *was obſerved by* Jeſus *when on Earth, neither was any Part of it aboliſhed afterwards, but only thoſe Precepts which had no intrinſick Goodneſs in them,* 215

VIII. *As Sacrifices, which were never acceptable to God upon their own Account,* 220

IX. *And the Difference of Meats,* 225

X. *And of Days,* 229

XI. *And external Circumciſion,* 232

XII. *And yet the Apoſtles of* Jeſus *eaſily allowed of theſe Things,* 233

XIII. *A Proof againſt the* Jews, *taken from their own Confeſſion of the extraordinary Promiſe of the Meſſiah,* 234

XIV. *That he is already come, appears from the Time foretold,* 235

XV. (*With an Anſwer to what is alledged, that his Coming*

SECT. Page
Coming was deferred upon the Account of the Sins of the People,) 238
XVI. *Alſo from the preſent State of the* Jews, *compared with the Promiſes of the Law,* 240
XVII. Jeſus *proved to be the Meſſiah, from thoſe Things that were predicted of the Meſſiah,* 242
XVIII. *An Anſwer to what is alledged, that ſome Things were not fulfilled,* 245
XIX. *And to that which is objected of the low Condition and Death of* Jeſus, 247
XX. *And as though they were good Men who delivered him to Death,* 252
XXI. *An Anſwer to the Objection of the Chriſtians worſhipping many Gods,* 255
XXII. *And that human Nature is worſhipped by them,* 258
XXIII. *The Concluſion of this Part, with a Prayer for the* Jews. 261

BOOK VI.

I. *A Confutation of Mahometaniſm; the Original thereof,* 262
II. *The* Mahometans *Foundation overturned, in that they do not examine into Religion,* 267
III. *A Proof againſt the* Mahometans, *taken out of the ſacred Books of the* Hebrews *and* Chriſtians; *and that they are not corrupted,* 268
IV. *From comparing* Mahomet *with Chriſt,* 270
V. *And the Works of each of them,* 271
VI. *And of thoſe who firſt embraced each of theſe Religions,* 272
VII. *And of the Method by which each Law was propagated.* ibid.

SECT. Page
VIII. *And of their Precepts compared with one another,* 274
IX. *A Solution of the* Mahometans *Objection, concerning the Son of God,* 275
X *There are many abſurd Things in the* Mahometan *Books,*
XI. *The Concluſion to the* Chriſtians; *who are admoniſhed of their Duty upon Occaſion of the foregoing Things.* 278

THE

CONTENTS

OF

Mr. *Le Clerc*'s Two Books.

BOOK I.

SECT. Page
I. WE *muſt enquire, amongſt what* Chriſtians *the true Doctrine of Chriſt flouriſheth moſt at this Time,* 287
II. *We are to join ourſelves with thoſe who are moſt worthy the Name of* Chriſtians, 291
III. *They are moſt worthy the Name of* Chriſtians, *who in the pureſt Manner of all, profeſs the Doctrine, the Truth of which hath been proved by* Grotius, 294
IV. *Concerning the Agreement and Diſagreement of* Chriſtians. 296
V. *Whence every one ought to learn the Knowledge of the Chriſtian Religion.* 300

VI.

SECT. Page

VI. *Nothing elſe ought to be impoſed upon* Chriſtians, *but what they can gather from the New Teſtament,* 302

VII. *The Providence of God, in preſerving the Chriſtian Doctrine, is very wonderful,* 304

VIII. *An Anſwer to that Queſtion, Why God permits Differences and Errors to ariſe among* Chriſtians, 307

IX. *They profeſs and teach the Chriſtian Doctrine in the pureſt Manner of all, who propoſe thoſe Things only as neceſſary to be believed, practiſed, or hoped for, which* Chriſtians *are agreed in,* 310

X. *All prudent Perſons ought to partake of the Sacrament, with thoſe who require nothing elſe of* Chriſtians, *but what every one finds in the Books of the New Teſtament,* 312

XI, *Concerning Church-Government,* 315

XII. *The antient Church Government was highly eſteemed by* Grotius, *without condemning others,* 317

XIII. *An Exhortation to all* Chriſtians *who differ from each other, not to require of one another any Points of Doctrine, but ſuch as every one finds in the New Teſtament, and have always been believed,* 318

BOOK II.

I. *That we ought to have a Love for Truth, in all Things, but more eſpecially in ſuch as are of great Moment.* 322

II. *Nothing can be of greater Moment than Religion; and therefore we ought to uſe our utmoſt Endeavours to come at the true Knowledge of it,* 324

SECT. Page

III. *That an Indifference in Religion, is in its own Nature unlawful, forbidden by the Laws of God, and condemned by all Sects of* Chriſtians. 326

IV. *We ought not haſtily to condemn thoſe who differ from us, as if they were guilty of ſuch a Crime, or ſuch an unlawful Worſhip, as is conſiſtent with eternal Life; ſo that none who admit ſuch Perſons, ſhould be capable of the Mercy of God; nor yet, on the other Hand, is it lawful for us to profeſs that we believe, what we do not really believe, or to do what at the ſame Time we condemn,* 332

V. *A Man that commits a Sin by Miſtake, may be accepted of God, but a Hypocrite cannot,* 336

Teſtimonies concerning Hugo Grotius's *Affection for the Church of* England, 338.

TO

To the Honourable

Hieronymus Bignonius,

His MAJESTY's Sollicitor

IN THE

CHIEF COURT of *PARIS*.

BOOK I.

Sect. I. *The Occasion of this Work.*

YOU have frequently enquired of me, worthy Sir, (whom I know to be a Gentleman that highly deserves the Esteem of your Country, of the learned World, and, if you will allow me to say it, of myself also;) what the Substance of those Books is, which I wrote in Defence of the Christian Religion, in my own Language. Nor do I wonder at your Enquiry; For you, who have with so great Judgment read every thing that is worth reading, cannot but be sensible with how much Philosophick Nicety (a) *Raemundus Sebundus*, with what entertain-

 ing

(a) *Raemundus Sebundus* &c.] These were the chief Writers upon this Subject in *Grotius*'s Time; but since then, a great Number have wrote concerning the Truth of the Christian Religion.

ing Dialogues *Ludovicus Vives*, and with how great Eloquence your *Mornæus*, have illuſtrated this Matter. For which Reaſon it might ſeem more uſeful, to tranſlate ſome of them into our own Language, than to undertake any thing new upon this Subject. But though I know not what Judgment others will paſs upon me, yet have I very good Reaſon to hope that you, who are ſo fair and candid a Judge, will eaſily acquit me, if I ſhould ſay; that after having read not only the fore-mentioned Writings, but alſo thoſe that have been written by the *Jews* in behalf of the antient *Jewiſh* Diſpenſation, and thoſe of Chriſtians for Chriſtianity, I chuſe to make uſe of my own Judgment, ſuch as it is; and to give my Mind that Liberty which at preſent is denied my Body; For I am perſuaded that Truth is no other way to be defended but by Truth, and *That* ſuch as the Mind is fully ſatisfied with; it being in vain to attempt to perſuade others to that which you yourſelf are not convinced of: Wherefore I ſelected, both from the Antients and Moderns, what appeared to me moſt concluſive; leaving ſuch Arguments as ſeemed of ſmall Weight, and rejecting ſuch Books as I knew to be ſpurious, or had Reaſon to ſuſpect to be ſo. Thoſe which I approved of, I explained and put in a regular Method, and in as popular a manner as I could, and likewiſe turned them into Verſe, that they might the eaſier be remembred. For my Deſign was to undertake ſomething which might be uſeful to my Countrymen, eſpecially Seamen; that they might have an Opportunity to employ that Time which in long Voyages lies upon their Hands,

ligion, eſpecially in *French* and *Engliſh*: moved thereto by the Example of *Grotius*, whom they imitated, and ſometimes borrowed from him: So that the Glory of ſo pious and neceſſary a Method of Writing, chiefly redounds to him. *Le Clerc.*

Hands, and is uſually thrown away: Wherefore I began with an Encomium upon our Nation, which ſo far excells others in the Skill of Navigation; that by this means I might excite them to make uſe of this Art, as a peculiar Favour of Heaven; not only to their own Profit, but alſo to the propagating the Chriſtian Religion: For they can never want Matter, but in their long Voyages will every were meet either with *Pagans* as in *China* or *Guinea*; or *Mahometans*, as in the *Turkiſh* and *Perſian* Empires, and in the Kingdoms of *Fez* and *Morocco*; and alſo with *Jews*, who are the profeſſed Enemies of Chriſtianity, and are diſperſed over the greateſt part of the World; And there are never wanting prophane Perſons, who, upon occaſion, are ready to ſcatter their Poiſon amongſt the Weak and Simple, which Fear had forced them to conceal: Againſt all which Evils, my Deſire was, to have my Countrymen well fortified; that they who have the beſt parts, might employ them in confuting Errors; and that the Other would take heed of being ſeduced by them.

Sect. II. *That there is a God.*

And that we may ſhow that Religion is not a vain and empty thing; it ſhall be the Buſineſs of this firſt Book, to lay the Foundation thereof in the Exiſtence of the Deity: Which I prove in the following manner. That there are ſome Things which had a Beginning, is confeſſed on all Sides, and obvious to Senſe: But theſe Things could not be the Cauſe of their own Exiſtence; becauſe that which has no Being, cannot act; for then it would have *been* before it *was*, which is impoſſible; whence it follows, that it derived its Being from ſomething elſe: This is true not only of thoſe Things which are now before our Eyes, or which we have formerly ſeen; but alſo of *thoſe things*

out of which *theſe* have ariſen, and ſo on, *(a)* till we arrive at ſome Cauſe, which never had any Beginning, but exiſts (as we ſay) neceſſarily, and not by Accident: Now this Being whatſoever it be (of whom we ſhall ſpeak more fully by and by) is what we mean by the Deity, or God. Another Argument for the Proof of a Deity, may be drawn from the plain Conſent of all Nations, who have any Remains of Reaſon, any Senſe of Good Manners, and are not wholly degenerated into Brutiſhneſs. For, Human Inventions, which depend upon the arbitrary Will of Men, are not always the ſame every where, but are often changed; whereas there is no *Place* where this Notion is not to be found; nor has the Courſe of Time been able to alter it, (which is obſerved by *(b) Ariſtotle* himſelf, a Man not very credulous in theſe Matters;) wherefore we muſt aſſign it a Cauſe as extenſive as all Mankind; and That can be no other than a Declaration from God himſelf, or a Tradition derived down from the firſt Parents of Mankind: If the former be granted, there needs no further Proof; if the latter, it is hard to give a good Reaſon why our firſt Parents would deliver to Poſterity a Falſity in a Matter of ſo great Mo-

(a) Till we arrive at ſome Cauſe, &c.] Becauſe as their manner of ſpeaking is, there can be no ſuch thing as going on for ever; for of thoſe Things which had a Beginning, either there is ſome firſt Cauſe, or there is none. If it be denied that there is any firſt Cauſe; then thoſe Things which had a Beginning, were without a Cauſe; and conſequently exiſted or came out of nothing of themſelves, which is abſurd. *Le Clerc.*

(b) Ariſtotle himſelf, &c.] *Metaphyſ.* Book XI. Ch. 5. where, after relating the Fables of the Gods, he has theſe Words, "Which if any one rightly "diſtinguiſhes, he will keep "wholly to this as the princi-"pal Thing; that to believe "the Gods to be the firſt "Beings, is a divine Truth: "and that tho' Arts and Sci-"ences have probably been "often loſt, and revived; "yet this Opinion hath been "preſerved as a Relick to this "very Time." *Le Clerc.*

Moment. Moreover, if we look into thoſe Parts of the World, which have been a long time known, or into thoſe lately diſcovered; if they have not loſt the common Principles of Human Nature, (as was ſaid before) this Truth immediately appears; as well amongſt the more dull Nations, as amongſt thoſe who are quicker, and have better Underſtanding; and, ſurely, theſe *latter* cannot all be deceived, nor the *former* be ſuppoſed to have found out ſomething to impoſe upon each other with: Nor would it be of any force againſt *this*, if it ſhould be urged, that there have been a few Perſons in many Ages who did not believe a God, or at leaſt made ſuch a Profeſſion; For conſidering how few they were, and that as ſoon as their Arguments were known, their Opinion was immediately exploded; it is evident, it did not proceed from the right uſe of that Reaſon which is common to all Men; but either from an Affectation of Novelty, like the heathen Philoſopher who contended that Snow was black; or from a corrupted Mind, which, like a vitiated Palate, does not reliſh Things as they are: Eſpecially ſince Hiſtory and other Writings inform us, that the more virtuous any one is, the more carefully is this Notion of the Deity preſerved by him: And it is further evident, that they who diſſent from this antiently eſtabliſhed Opinion, do it out of an ill Principle, and are ſuch Perſons, whoſe Intereſt it is that there ſhould be no God, that is, no Judge of human Actions; becauſe whatever Hypotheſes they have advanced of their own, whether an infinite Succeſſion of Cauſes, without any Beginning; or a fortuitous Concourſe of Atoms, or any other, *(a)* it is attend-

 ed

(a) It is attended with as great, &c.] *Grotius* might have ſaid, and that not raſhly, that there are much greater Difficulties

ed with as great, if not greater Difficulties, and not at all more credible than what is already received; as is evident to any one that conſiders it ever ſo little. For that which ſome object, that they don't believe a God, becauſe they don't ſee him; if they can ſee any thing, they may ſee how much it is beneath a Man, who has a *Soul* which he cannot ſee, to argue in this manner. Nor if we cannot fully comprehend the *Nature* of God, ought we therefore to deny that there is any *ſuch* Being; for the *Beaſts* don't know what ſort of Creatures *Men* are, and much leſs do they underſtand how Men, by their Reaſon, inſtitute and govern Kingdoms, meaſure the Courſe of the Stars, and ſail croſs the Seas: Theſe Things exceed their Reach: And hence *Man* becauſe he is placed by the Dignity of his *Nature* above the *Beaſts*, and *that* not by himſelf, ought to infer; that *He* who gave him this Superiority above the Beaſts, is as far advanced beyond *Him*, as *He* is beyond the *Beaſts*; and that therefore there is a *Nature*, which, as it is more Excellent, ſo it exceeds his Comprehenſion.

Sect. III. *That there is but one God.*

HAVING proved the Exiſtence of the Deity; we come next to his Attributes; the firſt whereof is, That there can be no more Gods than One. Which may be gathered from hence; becauſe (as was before ſaid) God exiſts neceſſarily, or is ſelf-exiſtent.

culties in the Opinions of thoſe, who would have the World to be eternal, or always to have *been:* ſuch as, that it muſt have come out of nothing of *itſelf*, or that it aroſe from the fortuitous Concourſe of *Atoms*; Opinions full of manifeſt Contradictions, as many ſince *Grotius*'s Time have exactly demonſtrated; amongſt whom is the eminent and learned Dr. *Ralph Cudworth*, who wrote the *Engliſh* Treatiſe *Of the intellectual Syſtem of the Univerſe:* There are alſo other very excellent *Engliſh* Divines and Natural Philoſophers. *Le Clerc.*

existent. Now that which is *necessary* or *self-existent*, cannot be considered as of any Kind or Species of Beings, but as actually existing, (*a*) and is therefore a single Being: For if you imagine many Gods, you will see that *necessary Existence* belongs to none of them; nor can there be any Reason why two should rather be believed than three, or ten than five: Besides the Abundance of particular Things of the same kind, proceeds from the Fruitfulness of the Cause, in proportion to which more or less is produced; but God has no Cause, or Original. Further, particular different Things, are endued with peculiar Properties, by which they are distinguished from each other; which do not belong to God, who is a necessary Being. Neither do we find any Signs of many Gods; for this whole Universe makes but one World, in which there is but (*b*) *One* Thing that far exceeds the rest in Beauty; *viz.* the Sun; and in every man there is but *One Thing* that governs, that is, the Mind: Moreover, if there could be two or more Gods, free Agents, acting according to their own Wills, they might *will* contrary to each other; and so *One* be hindered by the *Other* from effecting his Design; now a Possibility of being hindred is inconsistent with the Notion of God.

(*a*) *And is therefore a single Being*, &c.] But a great many single Beings, are a great many individual Beings; this Argument therefore might have been omitted, without any detriment to so good a Cause. *Le Clerc.*

Whoever would see the Argument for the Unity of God, drawn from his *necessary* or *Self-existence*, urged in its full force, may find it at the beginning of Dr. *Sam. Clark*'s *Boyle*'s *Lectures.*

(*b*) *One Thing that far exceeds*, &c.] At least to the Inhabitants of this our *Solar System* (as, we now term it); as those fiery Centers the *Stars*, are to other *Systems.* *Le Clerc.*

Sect. IV. *All Perfection is in God.*

That we may come to the Knowledge of the other Attributes of God; we conceive all that is meant by *Perfection*, to be in Him (I uſe the Latin Word *Perfectio*, as being the beſt that Tongue affords, and the ſame as the Greek τελειότης.) Becauſe whatever Perfection is in any Thing, either had a Beginning, or not; if it had no Beginning, it is the Perfection of God; if it had a Beginning, it muſt of neceſſity be from ſomething elſe: And ſince none of thoſe things that exiſt, are produced from nothing; it follows that whatever *Perfections* are in the Effects, were firſt in the Cauſe, ſo that it could produce any thing endued with *them*; and conſequently they are *all* in the firſt Cauſe. Neither can the firſt Cauſe ever be deprived of any of its Perfections: Not from any thing elſe; becauſe that which is Eternal, does not depend upon any other thing; nor can it at all ſuffer from any thing that they can do: Nor from itſelf, becauſe every Nature deſires its own Perfection.

Sect. V. *And in an infinite Degree.*

To this muſt be added, that theſe Perfections are in God, in an infinite Degree: Becauſe thoſe Attributes that are finite, are therefore limited, becauſe the Cauſe whence they proceed, has communicated ſo much of them and no more; or elſe, becauſe the Subject was capable of no more. But no other Nature communicated any of its Perfections to God; nor does he derive any thing from any One elſe, he being (as was ſaid) neceſſary or ſelf-exiſtent.

Sect.

Sect. VI. *That God is Eternal, Omnipotent, Omniſcient, and compleatly Good.*

Now ſeeing it is very evident, that thoſe Things which have *Life*, are more perfect, than thoſe which have not; and thoſe which have a *Power of Acting*, than thoſe who have none; thoſe which have *Underſtanding*, than thoſe which want it; thoſe which are *good*, than thoſe which are not ſo, it follows, from what has been already ſaid, that theſe Attributes belong to God, and *that* infinitely: Wherefore he is a *living infinite* God; that is *eternal*, of *immenſe Power*, and every way *good*, without the leaſt Defect.

Sect. VII. *That God is the Cauſe of all Things.*

Every Thing that is, derives its Exiſtence from God; this follows from what has been already ſaid. For we conclude, that there is but One neceſſary ſelf-exiſtent Being; whence we collect, that all other Things ſprung from a Being different from themſelves: For thoſe Things which are derived from ſomething elſe, were all of them, either immediately in themſelves, or mediately in their Cauſes, derived from him who had no Beginning, that is, from God, as was before evinced. And this is not only evident to Reaſon, but in a manner to Senſe too: For if we take a Survey of the admirable Structure of a Human Body, both within and without; and ſee how every, even the moſt minute Part hath its proper uſe, without any Deſign or Intention of the Parents, and with ſo great Exactneſs, as the moſt excellent Philoſophers and Phyſicians could never enough admire; it is a ſufficient Demonſtration that the Author of Nature is the moſt *compleat Underſtanding*. Of this a great deal may be

be ſeen in (*a*) *Galen*, eſpecially where he examines the Uſe of the Hands and Eyes: And the ſame may be obſerved in the Bodies of dumb Creatures; for the Figure and Situation of their Parts to a certain End, cannot be the Effect of any Power in Matter. As alſo in Plants and Herbs, which is accurately obſerved by the Philoſophers. *Strabo* (*b*) excellently well takes notice hereof in the Poſition of Water, which, as to its Quality, is of a middle Nature betwixt Air and Earth, and ought to have been placed betwixt them, but is therefore interſperſed and mixed with the Earth, leſt its Fruitfulneſs, by which the Life of Man is preſerved, ſhould be hindred. Now it is the Property of intelligent Beings only, to act with ſome View. Neither are particular Things appointed for their own peculiar Ends only, but for the Good of the Whole; as is plain in Water, which (*c*) contrary to its own Nature is raiſed upwards, leſt

(*a*) *In Galen.* &c.] Book III. ch. 10. Which Place is highly worth reading, but too long to be inſerted. But many later Divines and natural Philoſophers in *England* have explained theſe Things more accurately. *Le Clerc.*

(*b*) *Strabo*, &c.] Book XVII. Where after he had diſtinguiſhed betwixt the Works of *Nature*, that is, the material World, and thoſe of *Providence*, he adds; "After the Earth, "was ſurrounded with Water, "becauſe Man was not made "to dwell in the Water, but "belongs partly to the Earth, "and partly to the Air, and "ſtands in great need of light; "Providence has cauſed ma"ny Eminencies and Cavities "in the Earth, that in theſe, "the Water, or the greateſt "Part of it, might be receiv"ed; whereby that part of "the Earth under it might be "covered; and that by the "other, the Earth might be "advanced to cover the Wa"ter, except what is of Uſe "for Men, Animals, and "Plants." The ſame hath been obſerved by *Rabbi, Jehuda Levita*, and *Abeneſdra*, amongſt the *Jews*, and St. *Chryſoſtom* in his 9th Homily of Statues, among Chriſtians.

(*c*) *Contrary to its own Nature*, &c.] This was borrowed from the *Peripatetick* Philoſophy, by this great Man; which ſuppoſed the Water in a Pump to aſcend for fear of a *Vacuum*; whereas it is now granted by all, to be done by the

leſt by a *Vacuum* there ſhould be a Gap in the Structure of the Univerſe, which is upheld by the continual Union of its Parts. Now the Good of the Whole could not poſſibly be deſigned, nor a Power put into Things to tend towards it, but by an intelligent Being, to whom the Univerſe is ſubject. There are moreover ſome Actions, even of the Beaſts, ſo ordered and directed, as plainly diſcover them to be the Effects of ſome ſmall degree of Reaſon: As is moſt manifeſt in Ants and Bees, and alſo in ſome others, which, before they have experienced them, will avoid Things hurtful, and ſeek thoſe that are profitable to them. That this Power of ſearching out and diſtinguiſhing, is not properly in themſelves, is apparent from hence, becauſe they act always alike, and are unable to do other Things which don't require more Pains; (*a*) wherefore they are acted upon by ſome foreign *Reaſon*; and what they do, muſt of neceſſity proceed from the *Efficiency* of that *Reaſon* impreſſed upon them: Which *Reaſon* is no other than what we call *God*.

Next,

the Preſſure of the Air. But by the Laws of Gravitation, as the Moderns explain them, the Order of the Univerſe, and the Wiſdom of its Creator, is no leſs conſpicuous. *Le Clerc.*

(*a*) *Wherefore they are acted upon*, &c.] No, they are done by the Soul of thoſe Beaſts, which is ſo far reaſonable, as to be able to do ſuch Things, and not others. Otherwiſe God himſelf, would act in them inſtead of a *Soul*, which a good Philoſopher will hardly be perſuaded of. Nothing hinders but that there may be a great many Ranks of ſenſible and intelligent Natures, the loweſt of which may be in the Bodies of Brute Creatures; for no Body I think, really believes with *Ren. Cartes*, that Brutes are mere corporeal Machines. But you will ſay, when Brute Creatures die, what becomes of their Souls? That indeed I know not, but it is nevertheleſs true that Souls reſide in them. There is no neceſſity that we ſhould know all Things, nor are we therefore preſently to deny any thing, becauſe we cannot give account of it. We are to receive thoſe Things that are evident, and be content to be ignorant of thoſe Things which we cannot know. *Le Clerc.*

Next the Heavenly Conſtellations, but more eſpecially thoſe eminent ones, the Sun and Moon, have their Courſes ſo exactly accommodated to the Fruitfulneſs of the Earth, and to the Health of Animals, that nothing can be imagined more convenient: For though otherwiſe, the moſt ſimple Motion had been along the Equator, yet are they directed in an oblique Circle, that the Benefit of them might extend to more Places of the Earth. And as other Animals are allowed the Uſe of the Earth; ſo Mankind are permitted to uſe thoſe Animals, and can by the Power of his Reaſon tame the fierceſt of them. Whence it was that the (*a*) *Stoicks* concluded that the World was made for the Sake of Man. But ſince the Power of Man does not extend ſo far as to compel the Heavenly Luminaries to ſerve Him, nor is it likely they ſhould of their own accord ſubmit themſelves to him; hence it follows, that there is a ſuperior *Underſtanding*, at whoſe Command thoſe beautiful Bodies afford their perpetual Aſſiſtance to Man, who is placed ſo far beneath them: Which *Underſtanding* is none other than the Maker of the Stars and of the Univerſe. (*b*) The Eccentrick Motions of the Stars, and the Epicycles, as they term them, manifeſtly ſhow, that they are not the Effects of Matter,

(*a*) *The Stoicks concluded*, &c.] See *Tully* in his firſt Book of Offices, and his ſecond of the Nature of the Gods.

(*b*) *The Eccentrick Motions*, &c.] This Argument is learnedly handled by *Maimonides*, in his *Ductor Dubitantium*, Part II. c. 4. And if you ſuppoſe the Earth to be moved, it amounts to the ſame thing in other Words.

Ibid. Theſe and ſome of the following Things are according to the vulgar Opinion, which is now exploded; but the Efficacy of the Divine Power, is equally ſeen in the conſtant Motion of the Planets in Ellipſes, about the Sun through the moſt fluid Vortex; in ſuch a manner as not to recede from, or approach to their Centre, more than their wonted Limits, but always cut the Sun's Equator at like Obliquity. *Le Clerc.* Sir *Iſaac Newton* has demonſtrated that there are no ſuch *Vortexes*, but that their Motions are better explained without them.

Matter, but the Appointment of a free Agent; and the ſame Aſſurance we have from the Poſition of the Stars, ſome in one Part of the Heavens, and ſome in another; and from the unequal Form of the Earth and Seas: Nor can we attribute the Motion of the Stars, in ſuch a Direction, rather than another, to any thing elſe. The very Figure of the World, which is the moſt perfect, *viz.* round, and all the Parts of it incloſed, as it were, in the Boſom of the Heavens, and placed in wonderful Order, ſufficiently declare, that theſe Things were not the Reſult of Chance, but the Appointment of the moſt excellent Underſtanding: For can any one be ſo fooliſh, as to expect any thing ſo accurate from Chance? He may as ſoon believe, that pieces of Timber, and Stones, ſhould frame themſelves into a Houſe; (*a*) or that from Letters thrown at a venture, there ſhould ariſe a Poem; when the Philoſopher, who ſaw only ſome Geometrical Figures on the Sea-ſhore, thought them plain Indications of a Man's having been there, ſuch Things not looking as if they proceeded from Chance. Beſides, that Mankind were not from Eternity, but date their Original from a certain Period of Time, is clear, as from other Arguments, ſo from the* Improvement of

(*a*) *Into a Houſe*, &c.] or Ship, or Engine.

* *The Improvement of Arts*, &c.] *Tertullian* treats of this Matter, from Hiſtory, in his Book concerning the Soul, Sect. 30 *We find* (ſays he) *in all Commentaries, eſpecially of the Antiquities of Men, that Mankind increaſe by Degrees*, &c. And a little after, *The World manifeſtly improves every Day, and grows wiſer than it was.* Theſe two Arguments cauſed *Ariſtotle*'s Opinion, (who would not allow Mankind any Beginning) to be rejected by the learned Hiſtorians, eſpecially the *Epicureans*. *Lucretius*, Book V.

If Heaven and Earth had no Original,
How is it, that before the Trojan *War,*
No Poets ſung of Memorable Things;
But Deeds of Hero's dy'd ſo oft with them;
And no where, Monuments rais'd to their Praiſe?
This ſhews the World is young and lately made.

Whence

of Arts, and thoſe deſart Places, which came afterwards

Whence 'tis that Arts are every Day encreas'd
Or freſh renewed; and Ships ſo much improved,
And Muſick, to delight the Ear.

With a great deal more to the ſame purpoſe.

Virgil, Eclogue VI.

——From theſe firſt Principles
All Things aroſe, hence ſprung the tender World.

And in his *Georgicks*.

Uſe firſt produced thoſe various Arts we ſee,
By ſmall degrees; this taught the Huſbandman
To plow and ſow his Fields; from the hard Flint
To fetch the hidden Sparks; then Men began
With hollow Boats to croſs the Stream; Pilots
Call'd Hyades and Pleides, their Signs,
And Charles's *Wain: Then Sportſmen ſpread their Nets*
To catch wild Beaſts, and Dogs purſu'd their Game.
Some drain the Rivers, and ſome ſeek the Main,
Stretching their Nets to incloſe the finny Prey:
Others with Iron Forge whet Inſtruments
To cleave the yielding Wood, Then Arts aroſe.

Horace, Book I. Sat. III.

When firſt Mankind began to ſpread the Earth,
Like Animals devoid of Speech, they ſtrove
With utmoſt Strength of Hands, for Dens and Acorns;
From thence to Clubs, and then to Arms they came,
Taught by Experience; 'Till Words expreſs'd
Their Meaning, and gave proper Names to Things:
Then ended Wars; Cities were built, and Laws were made for
Thieves, Adulterers, and Rogues.

Pliny in his third Book of Natural Hiſtory, about the Beginning; *Wherefore I would be ſo underſtood, as the Words themſelves ſignify, without the flouriſh of Men; and as they were underſtood at the Beginning, before any great Exploits were performed.* The ſame Author affirms, that the *Hercinian* Wood (in *Germany*) was coæval with the World, Book XVI. *Seneca*, in *Lactantius*, *'Tis not a Thouſand Years ſince Wiſdom had a Beginning.* *Tacitus*'s Annals III. *The firſt Men, before Appetite and Paſſion ſwayed them, lived without Bribes, and without Iniquity; and needed not to be reſtrained from Evil by Puniſhment: Neither did they ſtand in need of Reward, every one naturally purſuing Virtue; for ſo long as nothing was deſired contrary to Morality, they wanted not to be reſtrained by Fear: But after they laid aſide Equity; and Violence and Ambition ſucceeded in the Room of Honeſty and Humility; then began that Power which has always continued amongſt*

terwards to be inhabited; and is further evidenced by the Language of Iſlands, plainly derived from the neighbouring Continents. There are moreover certain Ordinances ſo univerſal amongſt Men, that they

mongſt ſome People. But others immediately, or at leaſt after they grew weary of Kings, preferred a legal Government. And *Ariſtotle* could not fully perſuade himſelf, any more than others, of the truth of his own *Hypotheſis*, that Mankind never had any Beginning. For he ſpeaks very doubtfully of the Matter in many places, as *Moſes Maimonides* obſerves in his *Ductor Dubitantium*, Part II. In the Prologue to his Second Book, concerning the Heavens, he calls his Poſition, only a Perſuaſion, and not a Demonſtration; and there is a Saying of the ſame Philoſopher in the third Book of the Soul; Chap. III. *That Perſuaſion is a Conſequence of Opinion.* But his principal Argument is drawn from the Abſurdity of the contrary Opinion, which ſuppoſes the Heavens and the Univerſe not to be created, but generated; which is inconſiſtent. Book XI. of his *Metaphyſicks*, Chap. 8. he ſays, *'tis very likely that Arts have often been loſt, and invented again.* And in the laſt Chap. of the Third Book of the *Generation of Animals*, he has theſe Words, *It would not be a fooliſh Conjecture concerning the firſt Riſe of Men, and Beaſts, if any one ſhould imagine, that of old they ſprung out of the Earth one of theſe two ways either after the Manner of Maggots, or to have come from Eggs.* After his Explication of each of theſe, He adds, *If therefore Animals had any Beginning, it is manifeſt it muſt be one of theſe two ways.* The ſame *Ariſtotle*, in the Firſt of his *Topicks*, Chap. XI. *There are ſome Queſtions againſt which very good Arguments may be brought; (it being very doubtful which ſide is in the right, there being great Probability on either hand,) we have no Certainty of them: and tho' they be of great weight, we find it very difficult to determine the Cauſe and Manner of their Exiſtence; as for Inſtance, whether the World were from Eternity, or no: For ſuch Things as theſe are diſputable.* And again, diſputing about the ſame thing in his Firſt Book *of the Heavens*, Chap. 10. *What ſhall be ſaid will be the more credible, if we allow the Diſputants Arguments their due weight.* *Tatian* therefore did well not to paſs by this, where he brings his Reaſons for the Belief of the Scriptures, *That what they deliver concerning the Creation of the Univerſe, is level to every one's Capacity.* If you take *Plato*, for the World's having a Beginning, and *Ariſtotle* for its having had none; you will have ſeen both the Jewiſh and Chriſtian Opinions.

they don't ſeem ſo much to owe their Inſtitution to the Inſtinct of Nature, or the Deductions of plain Reaſon; as to a conſtant Tradition, ſcarce interrupted in any Place, either by Wickedneſs or Misfortune: Of which ſort were formerly Sacrifices, amongſt holy Rites; and now Shame in Venereal Things, the Solemnity of Marriage, and the Abhorrence of Inceſt.

Sect. VIII. *The Objection concerning the Cauſe of Evil, anſwered.*

Nor ought we to be in the leaſt ſhaken in what has been ſaid, becauſe we ſee many Evils happen, the Original of which cannot be aſcribed to God, who, as was affirmed of him, is perfectly good. For when we ſay, that God is the Cauſe of all Things, we mean of all ſuch Things as have a real Exiſtence; which is no Reaſon why thoſe Things themſelves ſhould not be the Cauſe of ſome Accidents, ſuch as Actions are. God created Man, and ſome other Intelligences ſuperior to Man, with a Liberty of Acting; which Liberty of Acting is not in itſelf Evil, but may be (*a*) the Cauſe of ſomething that is Evil. And to make God the Author of Evils of this kind, which are called moral Evils, is the higheſt Wickedneſs. But there are other Sorts

(*a*) *The Cauſe of ſomething that is Evil,* &c.] God indeed foreſaw, that free Agents would abuſe their Liberty, and that many natural and moral Evils would ariſe from hence; yet did not this hinder him from permitting ſuch Abuſe, and the Conſequences thereof; any more than it hindered his creating Beings endued with ſuch Liberty. The Reaſon is plain. Becauſe a free Agent being the moſt excellent Creature, which diſcovers the higheſt Power of the Creator, God was unwilling to prevent thoſe Inconveniences which proceed from the Mutability of their Nature; becauſe He can amend them as He pleaſes, to all Eternity; in ſuch a manner as is agreeable to his own Goodneſs, tho' he has not yet revealed it to us. Concerning which we have largely treated in *French*, in a Book wrote againſt *Pet. Bayle*, the ſeeming Advocate of the *Manichees*. *Le Clerc.*

Sorts of Evils, such as Loss or Pain inflicted upon a Person, which may be allowed to come from God, suppose for the Reformation of the Man, or as a Punishment which his Sins deserve: For here is no Inconsistency with Goodness; but on the contrary, these proceed from Goodness itself, in the same manner as Physick, unpleasant to the Taste, does from a good Physician.

Sect. IX. *Against Two Principles.*

And here, by the way, we ought to reject their Opinion, who imagine that there are (*a*) two Active Principles, the one Good, and the other Evil. For from Two *Principles*, that are contradictory to each other, can arise no regular Order, but only Ruin and Destruction: Neither can there be a self existent Being perfectly Evil, as there is one Self-existent perfectly Good: Because Evil is a Defect, which cannot reside but in something which has a Being; (*b*) and the very having a Being is to be reckoned amongst the Things which are Good.

Sect. X. *That God governs the Universe.*

That the World is governed by the Providence of God, is evident from hence: That not only Men, who are endued with Understanding; but Birds, and both Wild and Tame Beasts, (who are led by Instinct, which serves them instead of Understanding) take care *of*, and provide *for* their Young. Which Perfection, as it is a Branch of Goodness, ought not to be excluded from God: And so much the rather, because He is All-wise, and All-powerful, and cannot but know every thing that

(*a*) *Two active Principles*, &c.] This has respect to the ancient Disciples of *Zoroastres*, and to the *Manichees*. *Le Clerc.*

(*b*) *And the very having a Being*, &c.] But here, the Author) was speaking of moral and not of natural Good. It had therefore been better to have forborn such kind of Reasoning. *Le Clerc.*

is done, or is to be done, and with the greateſt Facility direct and govern them; To which we may add, what was before hinted, concerning the Motion of particular Things contrary to their own Nature, to promote the Good of the Whole.

Sect. XI. *And the Affairs of this lower World.*

And They are under a very great Miſtake, who confine this Providence (*a*) to the Heavenly Bodies; As appears from the foregoing Reaſon, which holds as ſtrong for all created Beings; and moreover from this Conſideration, that there is an eſpecial Regard had to (*b*) the Good of Man, in the Regulation of the Courſe of the Stars, as is confeſſed by the beſt Philoſophers, and evident from Experience. And it is reaſonable to conceive, that greater Care ſhould be taken of *that*, for whoſe Sake the *other* was made, than of *that* which is only ſubſervient to it.

And the Particulars in it.

Neither is their Error leſs, (*c*) who allow the Univerſe to be governed by Him, but not the parti-

(*a*) *To the Heavenly Bodies*, &c.] This was the Opinion of *Ariſtotle*. See *Plutarch* concerning the Opinions of the Philoſophers, Book II. ch. 3. and *Atticus* in *Euſebius*'s Goſpel Preparation, Book V. ch. 5. *Le Clerc*.

(*b*) *The Good of Man*, &c.] Though not for Man only. (for it doth not appear, that there are no other Intelligent Beings, in other Planets,) yet partly for Him, and ſo far as He makes uſe of them without any Detriment to other Creatures. Becauſe we cannot live without the Sun; we may well conclude it was made upon our account; unleſs we can imagine that Chance provided every Thing that is neceſſary for us; which is very abſurd: Juſt like a Man, who happening upon a Houſe well furniſhed, ſhould deny that it was built for the Convenience of Men, who are alone capable of enjoying it. *Le Clerc*.

(*c*) *Who allow the Univerſe*, &c.] This was the Opinion of the Stoicks; See *Arrius*'s Diſſertations upon *Epictetus*, Book I. ch. 12. and *Juſtin Lipſius* in his *Stoical Philoſophy*. *Le Clerc*.

particular Things in it. For if He were ignorant of any particular Thing (as some of them say,) He would not be thoroughly acquainted with himself. Neither will his Knowledge be Infinite (as we have before proved it to be) if it does not extend to Individuals. Now if God knows all Things, what should hinder his taking care of them; Especially since Individuals, as such, are appointed for some certain End, either Particular or General: And Things in General (which they themselves acknowledge to be preserved by God) cannot subsist but in their Individuals: So that if the Particulars be destroyed by Providence's forsaking them, the Whole must be destroyed too.

Sect. XII. *This is further proved by the Preservation of Empires.*

The Preservation of Commonwealths hath been acknowledged, both by Philosophers and Historians, to be no mean Argument for the Divine Providence over Human Affairs. *First*, in General; (*a*) because wherever good Order in Government and Obedience, hath been once admitted, it has been always retained; and, in particular, certain Forms of Government have continued for many Ages; as that of Kings among the *Assyrians Ægyptians* and *Franks*; and that of *Aristocracy* among the *Venetians*. Now tho' Human Wisdom may go a good way towards this; yet if it be duly considered, what a Multitude of wicked Men there are, how many external Evils, how liable Things are in their own Nature to change; we can hard-

(*a*) *Because wherever good Order*, &c.] Because without it, there is no such thing as human Society; and without Society Mankind cannot be preserved: Whence we may collect, that Men were created by divine Providence, that they might live in Society, and make use of Laws, without which there neither is, nor can be any Society. *Le Clerc.*

ly imagine any Government ſhould ſubſiſt ſo long without the peculiar Care of the Deity. And this is more viſible where it has pleaſed God (*a*) to change a Government; For all Things (even thoſe which do not depend upon Human Prudence) ſucceed beyond their Wiſh, (which they do not ordinarily in the variety of Human Events,) to thoſe whom God has appointed Inſtruments for this Purpoſe, as it were, deſtined by him; (ſuppoſe *Cyrus*, *Alexander*, *Cæſar* the Dictator, (*b*) the *Cingi* amongſt the *Tartars*, (*c*) *Namcaa* amongſt the *Chineſe:*) Which wonderful Agreeableneſs of Events, and all conſpiring to a certain End, is a manifeſt Indication of a Provident Direction. For though a Man may now and then throw a particular Caſt on a Die by Chance; yet if he ſhould do it a hundred Times together, every Body would conclude there was ſome Art in it.

Sect. XIII. *And by Miracles.*

But the moſt certain Proof of Divine Providence is from Miracles, and the Predictions we find in Hiſtories: It is true indeed, that a great many of thoſe Relations are fabulous; but there is no Reaſon to diſ-believe thoſe which are atteſted by credible Witneſſes, to have been in their Time, Men whoſe Judgment and Integrity have never been called in queſtion. For ſince God is All-knowing

(*a*) *To change the Government*, &c.] Thus *Lucretius*.

Some ſecret Cauſe confounds the Exploits of Men.

(*b*) *The Cingi amongſt the Tartars*, &c.] He ſeems to mean *Genghiz Can*, who came out of Eaſtern *Tartary*, and out of the City *Caracarom*, and ſubdued not only *Tartary*, but alſo the Northern *Sina*, and *India*. From him ſprung the *Mogul* Kings, and the Princes of the leſſer *Tartary*. His Life was written in *French*, and publiſhed at *Paris*, in 1710. *Le Clerc*.

(*c*) *Namcaa amongſt the Chineſe*, &c.] Here in Juſtice *Manco Capacus* ought to be named, who was the Founder of the Empire of *Peru*. (See *Garſilazzi de la Vega, in Incarum Hiſtoria.*)

knowing and All-powerful, why should we think him not able to signify his knowledge or his Resolution to Act, out of the ordinary Course of Nature, which is his Appointment, and subject to his Direction and Government? If any one should object against this, that inferior intelligent Agents may be the Cause of them, it is readily granted; and this tends to make us believe it the more easily of God: Beside, whatever of this Nature is done by such Beings, we conceive God does by them, or wisely permits them to do them; in the same manner as in well regulated Kingdoms, nothing is done otherwise than the Law directs, but by the Will of the Supreme Governor.

Sect. XIV. *But more especially amongst the* Jews, *who ought to be credited upon the account of the long Continuance of their Religion.*

Now that some Miracles have really been seen, (though it should seem doubtful from the Credit of all other Histories) the *Jewish* Religion alone may easily convince us: which though it has been a long time destitute of Human Assistance, nay exposed to Contempt and Mockery, yet it remains (*a*) to this very Day, in almost all parts of the World;

(*a*) *To this very Day*, &c.] *Hecatæus* concerning the *Jews*, which lived before the Time of *Alexander*, has these Words: "Though they be severely Reproached by their Neighbours and by Strangers, and many times harshly treated by the *Persian Kings* and Nobility; yet cannot they be brought off from their Opinion, but will undergo the most cruel Torments and sharpest Deaths, rather than forsake the Religion of their Country." *Josephus* preserved this place, in his first Book against *Appion*, and he adds another Example out of the same *Hecatæus*, relating to *Alexander*'s Time, wherein the *Jewish* Soldiers peremptorily refused to assist at the Repairing the Temple of the God *Belus*. And the same *Josephus* has very well shown, in his other Book against *Appion*, that the firm Persuasion of the *Jews* of old, concerning God's being the Author of their Law, is from hence evident, because they have not dared, like other People

when (*a*) all other Religions (except the Chriſtian, which is as it were the Perfection of the *Jewiſh*) have either diſappeared as ſoon as they were forſaken by the Civil Power and Authority, (as all the *Pagan* Religions did;) or elſe they are yet maintained by the ſame Power as *Mahometaniſm* is: For if any one ſhould aſk, whence it is that the *Jewiſh* Religion hath taken ſo deep Root in the Minds of all the *Hebrews*, as never to be forced out; there can be no other poſſible Cauſe aſſigned or imagined than this; That the preſent *Jews* received it from their Parents, and they from theirs, and ſo on, till you come to the Age in which *Moſes* and *Joſhua* lived; they received, I ſay, (*b*) by a certain and uninterrupted Tradition, the Miracles which were worked, as in other Places, ſo more eſpecially at their coming out of *Egypt*, in their Journey, and at their Entrance into *Canaan*; of all which, their Anceſtors themſelves were Witneſſes. Nor is it in the leaſt credible, that a People of ſo obſtinate a Diſpoſition, could ever be perſuaded any other wiſe, to ſubmit to a Law loaded with ſo many Rites and Cere-

People to alter any thing in their Laws; not even then, when in long Baniſhments under foreign Princes, they have been tied by all ſorts of Threatnings and Flatteries To this we may add ſomething of *Tacitus*, about the Proſelytes: "All that are converted to "them, do the like; for the "firſt Principle they are in-"ſtructed in, is to have a Con-"tempt of the Gods; to lay "aſide their Love to their "Country, and to have no "Regard for their Parents or "Brethren." That is, when the Law of God comes in competition with them; which this profane Author unjuſtly blames. See further what *Porphyry* has delivered about the Conſtancy of the *Jews*, in his ſecond and Fourth Books againſt eating of living Creatures; where he mentions *Antiochus*, and Particularly the Conſtancy of the *Eſſenes* amongſt the *Jews*.

(*a*) *All other Religion*, &c.] Even thoſe ſo highly commended Laws of *Lycurgus*, as is obſerved by *Joſephus* and *Theodoret*.

(*b*) *By a certain and uninterrupted Tradition*, &c.] To which we give credit, becauſe it was worthy of God to inſtitute a Religion in which it was taught that there was one God the Creator of all Things, who is a ſpiritual Being, and is alone to be worſhipped. *Le Clerc*.

Ceremonies; or that wise Men, amongst the many Distinctions of Religion which Human Reason might invent, should chuse Circumcision; which could not be performed (*a*) without great Pain, and (*b*) was laughed at by all Strangers, and had nothing to recommend it but the Authority of God.

Sect. XV. *From the Truth and Antiquity of* Moses.

THIS also gives the greatest Credit imaginable to the Writings of *Moses*, in which these Miracles are recorded to Posterity; that there was not only a settled Opinion and constant Tradition amongst the *Jews*, that this *Moses* was appointed by the express Command of God himself to be the Leader and Captain of this People; but also because (as is very evident) he did not make his own Glory and Advantage his principal Aim, but He himself relates those Errors of his own, which He could have concealed; and delivered the Regal and Sacerdotal Dignity to others (permitting his own Posterity to be reduced only to common *Levites.*) All which plainly shew, that he had no occasion to falsify in his History; as the Style of it further evinces, it being free from that Varnish and Colour, which uses to give Credit to Romances; and is very natural and easy, and agreeable to the Matter of which it treats. Moreover, another Argument for the undoubted Antiquity of *Moses*'s Writings, which no other Writings can pretend to, is this; That the *Greeks* (from whom all other Nations derived their Learning) own, that they (*c*) had their Letters from Foreigners; which Letters

(*a*) *Without great Pain*, &c.] *Philo* says, It was done *with very great Pain.*

(*b*) *Was laughed at*, &c.] The same *Philo* says, *It was a Thing laughed at by every Body:* Whence the *Jews* by the Poets, are called Cropt, Circumcised, Fore-skinned.

(*c*) *Had their Letters*, &c.] *Herodotus* in his *Terpsichore*, says, "That the *Ionians* had their "*Letters*

of theirs, have the ſame Order, Name (*a*) and Shape, as the *Syriack* or *Hebrew*: And further ſtill, the moſt antient (*b*) *Attick* Laws, from whence the *Roman*

" *Letters* from the *Phœnici-* " *cian*, (as they ought to be) " *ans*, and uſed them with " from the *Phœnicians* bring- " very little variation; which " ing them into *Greece*." He " afterwards appearing, thoſe calls them, " *Letters*, were called *Phœni-*

The Phœnician Characters of Cadmus.

And *Calimachus*.

——*Cadmus, from whom the* Greeks, *Their written Books derive.*

And *Plutarch* calls them *Phœnician*, or *Punick* Letters, in his Ninth Book, and Third Prob. of his *Symposiacks*, where he ſays, that *Alpha* in the *Phœnician* Language, ſignifies an *Ox*, which is very true. *Eupolemus*, in his Book of the Kings of *Judæa*, ſays, " That " *Moſes* was the firſt wiſe Man, " and that Letters were firſt " given by him to the *Jews*, " and from them the *Phœni-* " *cians* received them," That is, the ancient Language of the *Jews* and *Phœnicians* was the ſame, or very little different. Thus *Lucian*. *He ſpake ſome indiſtinct Words, like the* Hebrew *or* Phœnician. And *Chœrilus* in his Verſes concerning the *Solimi*, who, he ſays, dwelt near the Lake, I ſuppoſe he means *Alphaltites*,

Theſe with their Tongue pronounced Phœnician *Words.*

See alſo the *Punick* Scene of *Plautus*, where you have the Words that are put in the *Punick* Language, twice, by reaſon of the double writing; and alſo the *Latin* Tranſlation; whence you may eaſily correct what is corrupted. And as the *Phœnician* and *Hebrew* Language were the ſame, ſo are the ancient *Hebrew* Letters the ſame with thoſe of the *Phœnicians*. See the great Men about this Matter. *Joſeph Scaliger*'s *Emendata* of the *Euſebian* Year of Ibexvii. and the firſt Book, Ch. X. of *Gerhard Voſſius*'s *Grammar* (and particularly *Sam. Bochart*, in his *Chanaan*.) You may add alſo, if you pleaſe, *Clement* of *Alexandria*. Strom. Book I. and *Euſebius*'s *Goſpel Preparation*, Book X. Chap. 5.

(*a*) *And Shape*, &c.] He means the *Samaritan* Letters, which are the ſame as the *Phœnician*, as *Lud Capel*, *Sam. Bochart*, and others have ſhown. I alſo have treated of the ſame in *French* in the Biblioth. Select. Vol. XI. *Le Clerc*.

(*b*) *Attick Laws*, &c.] You have a famous Inſtance of this, in Thieves that rob by Night, which we have treated of in the Second Book of *War* and *Peace*. Ch. I. Sect. 12 and another in that Law, which *Sopater* recites, *Let him that is next a kin poſſeſs the Heirs*; which is thus explained by *Terence*:

There

Roman were afterwards taken, owe their Original to the Law of *Moſes*.

Sect. XVI. *From Foreign Teſtimonies.*

To theſe we may add the Teſtimony of a great Number, who were Strangers to the *Jewiſh* Religion, which ſhows that the moſt antient Tradition among all Nations, is exactly agreeable to the Relation of *Moſes*. For his Deſcription of the Original of the World, is almoſt the very ſame as in the (*a*) ancient *Phœnician* Hiſtories, which are tranſlated

There is a Law, by which Widows ought to be married to the next Kinſmen, and the ſame Law obliges theſe Kinſmen to marry them.

Donatus remarks upon this place thus: *That the Widow ſhould be married to the next Kinſman, and he marry her, is the Attick Law*; *viz.* taken from the Law of *Moſes* in the laſt Chap. of *Numbers* which we ſhall have opportunity of ſpeaking more of afterwards. A great many other Things may be found to this purpoſe, if any one ſearch diligently for them: As the Feaſt in which they carried Cluſters of Grapes, taken from the Feaſt of Tabernacles: the Law that the High Prieſt ſhould marry none but a Virgin, and his Countrywoman; that next after Siſters, Kinſmen by the Father's ſide ſhould inherit: Wherefore the *Attick* Laws agree with many of the *Hebrew*, becauſe the *Atticks* owe many of their Cuſtoms to *Cecrops* King of *Egypt*; and becauſe God eſtabliſhed many Laws amongſt the *Hebrews*, very much like thoſe of the *Egyptians*, to which they had been accuſtomed, only reforming ſuch Things as were bad in them; as we have often obſerved in our Notes upon the *Pentateuch*, and before us, *John Spencer* in his Book about the Ritual Laws of the Jews. *Le Clerc.*

(*a*) *Ancient Phœnician Hiſtories*, &c.] *Euſebius* has preſerved them for us, in his Firſt Book, Chap. 10. of his *Preparation*, "The Theology of "the *Phœnicians*, ſuppoſes the "Foundation of the Univerſe "to have been a Dark and "Windy Air, or the Breath "of a dark Air, and a diſmal "Chaos, covered with thick "Darkneſs; that theſe were "Infinite, and had no Bounds "for many Ages. But when "This Spirit or Breath placed "its Deſire or Love on theſe "firſt Principles, and a Mix-"ture was produced thereby, "this Conjunction was called "*Love*; This was the Begin-"ning of the Creation of all "Things; But the Breath, or "Spirit, was not created, and "from

ſlated by *Philo Biblius* from *Sanchuniathon*'s Collection;

" from its embraces proceed-
" ed Μώτ, *Mot*, which ſome
" call *Mud*, others the Corrup-
" tion of a watry Mixture;
" This was the Seminary and
" from hence were all things
" produced." In *Moſes*'s Hiſtory we find the Spirit or Breath, and the Darkneſs; and the *Hebrew* Word מרחפת *Merachepheth* ſignifies *Love*. *Plutarch*, *Sympoſiac.* VIII. *Prob.* 1. explaining of *Plato*, ſays, That God is the Father of the World, not by the Emiſſion of Seed, but by a certain Generative Power infuſed into Matter; which he illuſtrates by this Similitude:

The Female Bird is oft impregnated,
By the quick Motion of the Wind.

And Μώτ, *Mot*. מות whence the *Greeks derive their* Μόθος, *Mothos*, ſignifies in Hebrew תהום *Tehom*, in Greek *Αβυσσος, an *Abyſs* already in Motion: For *Αβυσσος, *Abyſſos*, is in *Ennius* nothing elſe but Mud, if I underſtand him right.

From muddy Tartarus a Birth Gigantic prung.

This Mud ſeparated into Earth and Sea. *Apollonius* in the IVth of his *Argonauticks*.

The Earth's produced from Mud.

Upon which place the Scholiaſt ſays: " *Zeno* affirms, That " the Chaos in *Heſiod* is Wa-
" ter, of which all Things
" were made; the Water ſub-
" ſiding made Mud, and the
" Mud congealing made ſolid
" Earth." Now this *Zeno* was a *Phœnician*, a Colony of whom were planted in *Cittium*, whence the *Hebrews* call all beyond the Seas, כתים *Chittim*. Not much different from which is that of *Virgil*, *Eclogue* VI.

Then Earth began to harden, and include
The Seas within its Bounds, and Things to take
Their proper Forms,

Numenius, cited by *Porphyry* about the Nymph's Den, affirms, *That it was ſaid by the Prophet* (meaning *Moſes*) *That the Spirit of God was moved upon the Waters*; The ſame Expreſſion which *Tertullian* uſes concerning Baptiſm. Now becauſe the Hebrew Word מרחפת *Merachepheth* ſignifies properly the Brooding of a Dove upon her Eggs, therefore it follows in *Sanchuniathon*, that the Living Creatures, that is, the Conſtellations were in that Mud, as in an Egg; and hence That Spirit is called by the Name of the *Dove*: Under the Similitude of which Dove, *Rabbi Solomon* explains the Word מרחפת *Merachepheth*, *Nigidius* in the Scholiaſt of *Germanicus*, ſays, " That there was found an Egg
" of a huge Bigneſs, which be-
" ing rolled about, was caſt
" upon the Earth, and after a
" few Days *Venus*, the Goddeſs
" of *Syria*, was hatched there-
" by," *Lucius Amplius*, in his

Book

Book to *Matrinus*; ſays, "It "is reported that in the River "*Euphrates*, a Dove ſat many "Days upon a Fiſh's Egg, and "hatched a Goddeſs, very kind "and merciful to the Life of "Man." *Macrobius* reſembles the World to an Egg, in the VIIth Book and 16th Chap. of his *Saturnalia*. It is ſaid to be *the beginning of Generation* in the *Orphick* Verſes mentioned by *Plutarch*, *Sympoſiack* XI. Ch. 3. and *Athenagoras*. And hence, *the Syrian Gods*, are called by *Arnobius*, *the Offspring of Eggs*; by which Gods he means the Stars. For it follows in the *Phœnician* Theology; that *The Mud was illuminated with Light, whence came the Sun and Moon, and great and little Stars*. You ſee here as in *Moſes*, that Light was before the Sun. The Word that *Moſes*, uſes immediately after, mean אֶרֶץ *Erets*; where evidently that which was dryed from the Water is called יבשה *Jabaſhah*; the ſame *Pherecydes*, from the Authority of the *Syrians* expreſſes himſelf thus, (as we are informed by others, but particularly by *Joſephus*, in his firſt Book againſt *Appion*;) Chthonia *was the Name given to the Earth after that* Jupiter *had honoured it*. This Place we find in *Diogenes Laërtius* and Others; and *Anaximander* calls the Sea, *that which remained of the firſt Moiſture of Things*. That Things were confuſed before their Separation, (concerning which you have the very Words of *Moſes* in *Chalcidius*'s Explication of *Timæus*.) *Linus* informs us, as he was himſelf taught, That

In the Beginning all Things were confuſed.

So *Anaxagoras*, *All Things were blended together, till the* (Divine) *Mind ſeparated them, and adorned and regulated that which was confuſed*. And for this Reaſon, was the Name *Mind* given by *Anaxagoras*, as *Philiaſius* aſſures us in his *Timon*;

For Anaxagoras *that Hero fam'd,*
Was term'd a Mind, *'cauſe that was thought by him*
A Mind *which from Confuſion Order brought.*

All this came from the *Phœnicians*, who held a very ancient Correſpondence with the *Greeks*. The Ancients ſay that *Linus* was deſcended from *Phœnix*: So *Orpheus* had his Opinions from the *Phœnicians*, one of which was this in *Athenagoras*, *That Mud proceeded from Water*. After which he mentions a great Egg ſplit into two Parts, Heaven and Earth From the ſame *Orpheus*, *Timotheus* the Chronographer cites this Paſſage. "The Chaos "was dark as Night, in which "Darkneſs all Things under "this Sky were involved; "The Earth could not be ſeen "by reaſon of the Darkneſs, "till Light breaking from "the Sky, illuminated every "Creature." See the Place in *Scaliger*, in the Beginning of the firſt Book of the *Greek* Chronicle of *Euſebius*. In that which follows of *Sanchuniathon*, it is called βάαυν, which is certainly the בהו *boku* of *Moſes*; And the Winds,

lection; and a good Part of it is to be found (*a*) among the *Indians* (*b*) and *Egyptians*; whence it is, that

Winds, which are there called κολπία, *Kolpia*, are the same with קל בת ה *Kalphijah*, the Voice of the Mouth of God.

(*a*) *Among the Indians*, &c.] *Megaſthenes*, in the Fifteenth Book of *Strabo*, expreſſes their Opinion thus: "That in ma-"ny Things they agree with "the *Grecks*; as that the "World had a Beginning, and "will have an End; that it is "of a Spherical Figure; that "God the Creator and Go-"vernor of it, penetrates all "Things; that Things had "different Beginnings; and "that the World was made of "Water." *Clement* has preſerved the Words of *Megaſthenes* himſelf out of his Third Book of the Indian Hiſtory, Strom. I. "All that was of old "ſaid concerning the Nature of "Things, we find alſo ſaid "by the Philoſophers who "lived out of *Greece*, the "*Brachmans* among the *In-*"*dians*, and they that are "called *Jews* in *Syria*."

(*b*) *And Egyptians*, &c.] Concerning whom, ſee *Laërtius* in his *Proœmium*; "The Foun-"dation was a confuſed Chaos, "from whence the Four Ele-"ments were ſeparated, and "Living Creatures made." And a little after, "That as the "World had a Beginning, ſo "it will have an End." *Diodorus Siculus* explains their Opinion thus: "In the Begin-"ning of the Creation of all "Things, the Heavens and the "Earth had the ſame Form "and Appearance their Na-"tures being mixed together; "but afterwards the Parts ſepa-"rating from one another, the "World received that Form in "which we now behold it, "and the Air a continual Mo-"tion. The Fiery Part aſcend-"ed higheſt, becauſe the Light-"neſs of its Nature, cauſed it "to tend upwards; for which "Reaſon, the Sun and Multi-"tude of Stars, go in a conti-"nual Round; the Muddy "and groſſer Part, together "with the Fluid, ſunk down, "by reaſon of its Heavineſs. "And this rolling and turn-"ing itſelf continually round, "from its Moiſture produ-"ced the Sea, and from the "more ſolid Parts proceeded "the Earth, as yet very ſoft "and miry; but when the "Sun began to ſhine upon it, "it grew firm and hard; and "the Warmth cauſing the Su-"perficies of it to ferment, "the Moiſture, in many Pla-"ces ſwelling, put forth cer-"tain putrid Subſtances co-"vered with Skins, ſuch as "we now ſee in Fenny Moo-"riſh Grounds, when the "Earth being cool, the Air "happens to grow warm, "not by a gradual Change, "but on a ſudden: After-"wards the forementioned "Subſtances, in the moiſt "places, having received Life "from the Heat in that "manner,

" manner, were nouriſhed in " the Night, by what fell from " the Cloud ſurrounding them, " and in the Day, they were " ſtrengthened by the Heat. " Laſtly, When theſe *Fœtus*'s " were come to their full " growth, and the Membranes " by which they were incloſed " broke by the Heat, all ſorts " of Creatures immediately ap- " peared; thoſe that were of a " hotter Nature, became Birds, " and mounted up high; thoſe " that were of a groſſer and " Earthly Nature, became " Creeping Things, and ſuch " like Creatures which are con- " fined to the Earth; and thoſe " which were of a Watry " Nature, immediately betook " themſelves to a Place of the " like Quality, and were called " Fiſh. Now the Earth be- " ing very much dried and " hardned, by the Heat of the " Sun, and by the Wind, was " no longer able to bring forth " Living Creatures, but they " were afterwards begotten by " mixing with each other. *Eu-* " *ripides* ſeems not to contra- " dict this Account, who was " the Scholar of *Anaxagoras* " the Philoſopher: For he ſays " thus in his *Menalippe*,

Heaven and Earth at firſt were of one Form,
But when their different Parts were ſeparate,
Thence ſprung Beaſts, Fowls, and all the Shoals of Fiſh,
Nay, even Men themſelves.

" This therefore is the Account " we have received of the Ori- " ginal of Things. And if it " ſhould ſeem ſtrange to any " one, that the Earth ſhould " in the Beginning have a " Power to bring forth Living " Creatures, it may be further " confirmed by what we ſee " comes to paſs even now. " For at *Thebais* in *Egypt*, upon " the River *Nile*'s very much " overflowing its Banks, and " thereby moiſtening the " Ground, immediately by the " Heat of the Sun is cauſed a " Putrefaction, out of which a- " riſes an incredible Number " of Mice. Now if after the " Earth has been thus hardned, " and the Air does not preſerve " it's original Temperature, yet " ſome Animals are notwith- " ſtanding produced; from " hence, they ſay, it is mani- " feſt, that in the Beginning " all ſorts of Living Creatures " were produced out of the " earth in this manner." If we add to this, that God is the Creator, who is called by *Anaxagoras* a *Mind*, you will find many Things agreeing with *Moſes*, and the Tradition of the *Phœnicians*; As the Heavens and Earth mixed together, the Motion of the Air, the Mud or Abyſs, the Light, the Stars, the Separation of Heaven and Earth, and Sea, the Birds, the Creeping Things, Fiſhes and other Animals; and laſt of all, Mankind. *Macrobius* in his Seventh of his *Saturnalia*, Chap. 16. tranſcribed the following Words from the *Egyptians*; " If we allow, what our Ad- " verſaries

that (*a*) in *Linus*, (*b*) *Heſiod*, and many other *Greek*

" verſaries affirm, that the " Things which now are, had " a Beginning; Nature firſt " formed all ſorts of Animals " perfect; and then ordained, " by a perpetual Law, that " their Succeſſion ſhould be " continued by Procreation. " Now that they might be " made perfect in the Begin- " ning, we have the Evidence " of very many Creatures pro- " duced perfect, from the " Earth and the Water; as in " *Egypt*, Mice, and in other " Places, Frogs, Serpents, and " the like." And it is with juſt Reaſon that *Ariſtotle* prefers *Anaxagoras* before any of the antient *Greek* Philoſophers, *Metaphyſ.* Book I. ch. 3. as a ſober Man, when the reſt were drunken; becauſe They referred every thing to Matter, whereas this Man added alſo a Cauſe, which acts with Deſign; which Cauſe *Ariſtotle* calls Nature, and *Anaxagoras* Mind, which is better; and *Moſes*, God; and ſo does *Plato*. See *Laërtius*, where he treats concerning the firſt Principles of Things, according to the Opinion of *Plato*; and *Appuleius* concerning the Opinions of *Plato*. *Thales*, who was before *Anaxagoras*, taught the ſame; as *Velleius* in *Cicero* tells us, in his firſt Book of the Nature of the Gods: " For *Thales Mileſius*, who " was the firſt that enquired " into ſuch Things as theſe, " ſays; that Water was the " Beginning of all Things; " and that God was that Mind " which formed all Things " out of Water." Where, by *Water*, he means the *Chaos*, which *Xenophon* and others call *Earth*; all of them well enough, if we rightly apprehend them.

(*a*) *In Linus*, &c.] In the Verſe quoted above.

(*b*) *Heſiod*, &c.] In his *Theogonia*:

The Riſe of all Things was a Chaos rude,
Whence ſprang the ſpacious Earth, a Seat for Gods;
Who dwell on high Olympus *Snowy Top,*
Nor are excluded from the dark Abyſs
Beneath the Earth; from hence the God of Love.
Moſt amiable of all, who frees the Breaſts
Of Men and Gods from anxious Cares and Thoughts;
And comforts each of them with ſoft Delight;
From hence roſe Erebus, *and gloomy Night.*
Theſe produced Æther, *and the gladſome Day,*
As Pledges of their Love.

If we compare this, with thoſe of the *Phœnicians* now quoted, it will ſeem to be taken from them. For *Heſiod* lived

Greek Writers, mention is made of a *Chaos*, (ſignified

lived hard by the *Theban Bœotia*, which was built by *Cadmus the Phœnician*. *Ἔρεβος, *Eurebus*, is the ſame as *Moſes*'s ערב *Ereb*, which Night and Day follow, in the Hymns that are aſcribed to *Orpheus*.

All things that are, ſprung from a Chaos veſt.

In the *Argonauticks*, which go under the ſame Name:

In Verſe he ſang the Origin of Things,
Nature's great Change; how Heav'n on high was fram'd,
The Earth eſtabliſh'd, and begirt with Sea.
How Love, created all Things by his Power,
And gave to each of them his proper Place.

So alſo *Epicharmus*, the moſt ancient Comic Poet, relating an old Tradition.

'Tis ſaid that Chaos was before the Gods.

And *Ariſtophanes*, in his Play called the *Birds*, in a Paſſage preſerved by *Lucian*, in his *Philopatris*, and by *Suidas*.

Firſt of all was Chaos *and Night, dark* Erebus *and gloomy Tartarus;*
There was on Earth, nor Air, nor Heaven, till duſky Night,
By the Wind's Power on the wide Boſom of Erebus, *brought forth an Egg,*
Of which was hatch'd the God of Love (when Time began;) who with his Golden Wings,
Fixed to his Shoulders, flew like a mighty Whirlwind; and mixing with black Chaos;
In Tartarus *dark Shades produc'd Mankind, and brought them into Light.*
For, before Love joined all Things, the Gods themſelves had no Exiſtence;
But upon this Conjunction, all Things being mixed and blended, Æther aroſe;
And Sea and Earth, and the bleſſed Abodes of the Immortal Gods.

Theſe appear, upon a very ſlight View, to be taken from the Tradition of the *Phœnicians*, who held an ancient Correſpondence with the Inhabitants of *Attica*, the moſt ancient

nified by ſome under the Name of an Egg;) and of the framing of Animals, and alſo of Man's Formation after the Divine Image, and the Dominion given him over all living Creatures; which are to be ſeen in many Writers, particularly (*a*) in *Ovid*,

cient of the *Ionians*. We have already ſpoke of *Erebus*. *Tartarus* is תהום *Tehom*. Ἄβυσσος *Abyſſos*, and מרחפת *Merachepheth*, ſignifies Love, as was ſhewn before: To which agrees that of *Parmenides*,

Love was the firſt of all the Gods.

(*a*) *In Ovid*, &c.] The Place is no further than the Firſt Book of his *Metamorphoſis*, and is very well worth reading; the principal Things in it being ſo very like thoſe of *Moſes*, and almoſt the ſame Words, ſo that they afford much Light to what has been already ſaid, and are likewiſe much illuſtrated by it:

Before the Sea and Earth, and Heaven's high Roof
Were framed, Nature had but one Form, one Face;
The World was then a Chaos, one huge Maſs,
Groſs, undigeſted; where the Seeds of Things
Lay in Confuſion, and Diſorder hurl'd,
Without a Sun to cheriſh with his Warmth
The riſing World; or paler horned Moon.
No Earth, ſuſpended in the Liquid Air,
Borne up by his own Weight; no Ocean vaſt
Through unknown Tracts of Land to cut his Way;
But Sea and Earth and Air are mix'd in one;
The Earth unſettled, Sea innavigable,
The Air devoid of Light; no Form remain'd:
For each reſiſted each, being all confin'd;
Hot jarr'd with Cold, and Moiſt reſiſted Dry;
Hard, Soft, Light, Heavy, ſtrove with mighty Force;
Till God and Nature did the Strife compoſe,
By parting Heav'n from Earth, and Sea from Land,
And from groſs Air the liquid Sky dividing;
All which from lumpiſh Matter once diſcharged,
Had each his proper Place, by Law decreed:
The Light and fiery Parts upwards aſcend,
And fill the Region of the Arched Sky;
The Air ſucceeds, as next in Weight, and Place;
The Earth compoſ'd of groſſer Elements.

The

Ovid, who transcribed them from the *Greek*. That all

Was like a solid Orb begirt with Sea.
Thus the well order'd Mass, into due Parts,
Was separated by Divine Command.
And first, the Earth not stretched into a Plain,
But like an Artificial Globe condensed;
Upon whose Surface winding Rivers glide,
And stormy Seas, whose Waves each Shore rebound.
Here fountains send forth Streams, there one broad Lake
Fills a large Plain: Thus mixed with Pools and Springs,
The gentle Streams, which roll along the Ground,
Are some by thirsty hollow Earth absorb'd:
Some in huge Channels to the Ocean bend,
And leave their Banks to beat the sandy Shore.
By the same Power were Plains and Vales produc'd,
And shady Woods and rocky Mountains rais'd.
The Heaven begirt with Zones: two on the Right,
Two on the Left, the torrid One between.
The same Distinction does the Earth maintain,
By Care Divine into five Climates mark'd;
Of which the middlemost, through Heat immense
Has no Inhabitants; two with deep Snow
Are covered; what remain are temperate.
Next, between Heav'n and Earth the Air was fix'd,
Lighter than Earth, but heavier than Fire.
In this low Region Storms and Clouds were hung,
And hence loud Thunder timerous Mortal frights;
And forked Lightning, mix'd with Blasts of Wind.
But the wise Framer of the World did not
Permit them every where; because their Force
Is scarce to be resisted (when each Wind
Prevaileth in its Turn;) but Nature shakes,
Their Discord is so great. And first the East
Obtains the Morn, Arabia's *desart Land;*
And Persia's, *bounded by the rising Sun.*
Next Zephyr's *gentle Breeze, where* Phœbus *dips*
Himself into the Sea; then the cold North,
At whose sharp Blasts the hardy Scythians *shake.*
And last the South, big with much Rain and Clouds.
Above this stormy Region of the Air,
Was the pure Æther plac'd, refin'd and clear.
When each had thus his proper Bounds decreed,
The Stars, which in their grosser Mass lay hid,
Appear'd and shone throughout the Heaven's Orb.

all Things were made by the Word of God, is asserted

Then left a barren Desert should succeed,
Creatures of various Kinds each place possess'd.
The Gods and Stars cœlestial Regions fill,
The Waters with large Shoals of Fishes throng'd,
The Earth with Beasts, the Air, with Birds was stock'd.
Nothing seem'd wanting, but a Mind endu'd
With Sense and Reason to rule o'er the rest;
Which was supply'd by Man, the Seed Divine
Of Him who did the Frame of all Things make;
Or else when Earth and Sky——
Some of the Heavenly Seed remain'd, which sown
By Japhet, *and with watry Substance mix'd,*
Was form'd into the Image of the Gods.
And when all Creatures to the Earth were prone,
Man had an upright Form to view the Heavens,
And was commanded to behold the Stars.

Here you see Man has the Dominion over all inferior Creatures given him; and also that he was made after the Image of God, or of Divine Beings. To the same purpose are the Words of *Eurysus* the *Pythagorean* in his Book of Fortune; "His *(that is, Man's)* Ta- "bernacle, or Body, is like "that of other Creatures, be- "cause it is composed of the "same Materials; but worked "by the best Workman, who "formed it according to the "Pattern of himself." Where the Word σκῆνος is put for *Body*, as in *Wisdom*, Chap. IX. Ver. 15. and 2 *Cor.* V. 1. and 4. To which may be added, that of *Horace*, who calls the Soul,

—— A Particle of Breath Divine.

And *Virgil*,

An Æthereal Sense.

And that of *Juvenal*, Sat. XV.

—— Who alone
Have Ingenuity to be esteem'd,
As capable of Things Divine, and fit
For Arts; which Sense we Men from Heav'n derive,
And which no other Creature is allow'd;
For He that fram'd us both, did only give
To them the Breath of Life, but us a Soul.

And

asserted by (*a*) *Epicharmus*, and (*b*) the *Platonists*; and

And those remarkable Things, relating hereto, in *Plato's Phædon* and *Alcibiades*. *Cicero*, in the Second Book of the Nature of the Gods, says thus: "For "when He (*that is, God*) "left all other Creatures to "feed on the Ground; he "made Man upright, to excite "him to view the Heavens, "to which he is related, as "being his former Habita-"tion." And *Sallust*, in the Beginning of the *Cataline* War. "All Men, that desire to ex-"ceed other Animals, ought "earnestly to endeavour not "to pass away their Days in Si-"lence, like the Beasts which "Nature has made prone, and "Slaves to their Bellies." And *Pliny*, Book II. Ch. 26. "The never enough to be "admired *Hipparchus*; than "whom none more acknow-"ledged the Relation betwixt "Man and the Stars, and who "considered our Souls as a "Part of the Heavens."

(*a*) *Epicharmus*, &c.] "Man's "Reason is derived from that "of God."

(*b*) The *Platonists*, &c.] *Amelius* the *Platonick*. "And "this is that Reason, or Word, "by which all Things that "ever were, were made; ac-"cording to the Opinion of "*Heraclitus*: That very "Word, or Reason, the *Bar-"barian* means, which set all "Things in Order in the Be-"ginning, and which was "with God before that Order, "and by which every Thing "was made, and in which "was every Creature; the "Fountain of Life and Being." The *Barbarian* he here speaks of, is St. *John* the Evangelist, a little later than whose Time *Amelius* lived. *Eusebius* has preserv'd his Words in the Eleventh Book and 19th Chapter of his *Preparation*; and *Cyril* in his Eighth Book against *Julian*. St. *Austin* mentions the same Place of *Amelius*, in his Tenth Book and 29th Chapter of the *City of God*, and in the Eighth Book of his *Confessions*. And *Tertullian* against the *Gentiles*. "It is evident, "says he, that with your Wise "Men, the Λόγος *Logos*, Word "or Reason, was the Maker of "the Universe; for *Zeno* "would have this *Word* to be "the Creator, by whom all "Things were disposed in "their Formation." This Place of *Zeno* was in his Book περὶ ὄντος, *concerning Being*, where he calls the τὸ ποιοῦν the *efficient Cause*, Λόγον, the *Word* or *Reason*; and in this he was followed by *Cleanthes*, *Chrysippus*, *Archedemus*, and *Possidonius*, as we are told by *Laertius* in his Life of *Zeno*. *Seneca*, in his LXVth Epistle, calls it the *Reason which formeth every thing*. And *Chalcidius* to *Timæus* says, "That the Reason "of God, is God himself, who "has a Regard to Human "Affairs, and who is the Cause "of Mens living well and hap-"pily,

and before them, by the moſt antient Writer, (I do not mean of thoſe Hymns which go under his Name,) but of thoſe Verſes which were (*a*) of Old called *Orpheus*'s; not becauſe *Orpheus* compoſed them, but becauſe they contained his Doctrines. (*b*) And *Empedocles*

" pily, if they do not neglect " the Gift beſtowed on them " by the moſt High God." And in another Place, ſpeaking of *Moſes*, he has theſe Words: Who is clearly of Opinion, " that the Heaven " and Earth were made by the " Divine Wiſdom preceeding: " and that then the Divine " Wiſdom was the Foundation " of the Univerſe."

(*a*) *Of Old called Orpheus*'s, &c. The Verſes are theſe:

I ſwear by that firſt Word the Father ſpake,
When the Foundation of the Earth was laid.

They are extant in the Admonition to the *Greeks* among the Works of *Julian*: As alſo theſe;

I ſpeak to thoſe I ought, be gone, Prophane,
Away: But O Muſæus, *hearken thou,*
Thou Off-ſpring of the Moon; I ſpeak the Truth;
Let not vain Thoughts, the Comfort of thy Life
Deſtroy; the Divine Reaſon ſtrictly view,
And fix it in thy Mind to imitate;
Behold the great Creator of the World,
Who's only Perfect, and did all Things make,
And is in all; though we with mortal Eyes
Cannot diſcern him; but he looks on us.

Theſe we find in the Admonition to the *Greeks*; as alſo in a Book concerning the Monarchy of the World, in the Works of *Juſtin Martyr*; in *Clemens Alexandrinus*, Strom. 5. and in the XIIIth Book of *Euſebius's Goſpel Preparation* from *Ariſtobulus*.

(*b*) *And Empedocles acknowledged*, &c.] Of whom *Laërtius* ſays, " That he affirmed " the Sun to be a great Heap " of Fire." And he that wrote the *Opinions of the Philoſophers*, has theſe Words; " *Empedocles* " ſaid that the *Æther* was firſt " ſeparated, then the Fire, and " after That the Earth; the " Superficies of which be- " ing compreſſed by its violent " Motion, the Water burſt " out; from which the Air " was exhaled: That the " Heavens

Empedocles acknowledged, that the Sun was not the Original Light, but the Receptacle of Light (the Storehouſe and Vehicle of Fire, as the antient Chriſtians expreſs it.) (*a*) *Aratus*, and (*b*) *Catullus* thought the Divine Reſidence was above the ſtarry Orb; in which, *Homer* ſays, there is a continual Light. (*c*) *Thales* taught from the antient Schools, That God was the oldeſt of Beings, becauſe not Begotten; that the World was moſt beautiful, becauſe the Workmanſhip of God; that Darkneſs was before Light, which latter we find (*d*) in *Orpheus*'s Verſes, (*e*) and *Heſiod*; whence it was, that (*f*) the Nations

" Heavens were compoſed of " *Æther*, and the Sun of " Fire." And Chap 20. *Empedocles* affirms, " There are " two Suns, one the Original, " and the other the Appa- " rent " And *Philolaus*, as we there alſo read, ſays, " That " the Sun is of the ſame Na- " ture as Glaſs, receiving its " Splendor from the Fire that " is in the World, and tranſ- " mitting its Light to us." *Anaxagoras*, *Democritus*, *Metrodorus*, affirmed the Sun to be a certain Maſs of Fire; as you find it in the ſame Place. And *Democritus* ſhows, that theſe were the moſt antient Opinions, as *Laërtius* relates.

(*a*) *Aratus*, &c.] Aratus;

As far as the dire Gulph Eridanus,
Under the Footſtool of the Gods extends.

(*b*) *Catullus*, &c.] *Catullus* the Interpreter of *Callimachus*, introduces *Berenice's Hair*, ſpeaking after this Manner,

Tho' in the Night the Gods upon me tread.

(*c*) *Thales taught*, &c.] As we ſee in *Diogenes Laërtius*; and *Herodotus* and *Leander* aſ- fert him to have been originally a *Phænician*.

(*d*) *In Orpheus*'s Verſes, &c.] In his Hymn to Night:

I ſing the Night, Parent of Men and Gods.

(*e*) *And Heſiod*, &c.] Whoſe Verſes upon this Subject are cited above.

(*f*) *The Nations who were the moſt tenacious*, &c.] *The* Numidians *in* Lybia *reckon their Time not by Days, but by Nights.* ſays *Nicolaus Damaſcenus*. And *Tacitus* affirms of the *Germans*, *that they do not, like us, compute the Number of the Days, but of the Nights; ſo they date their Decrees and Citations; Night ſeems to begin the Day with them.*

Nations who were moſt tenacious of antient Cuſtoms, reckoned the Time by Nights. (*a*) *Anaxagoras* affirmed, that all Things were regulated by the Supreme Mind; (*b*) *Aratus* that the Stars

them. See the *Speculum Saxonicum*, Book I. Art. 3. 67. and in other Places. So likewiſe the learned *Lindebrogius*, upon the Word *Night*, in his *Vocabulary* of the *German Laws*. The Neighbouring People of *Bohemia* and *Poland* preſerve this Cuſtom to this very Day, and the *Gauls* uſed it of old. *Cæſar*, in his Sixth Book of the *Gallick War* ſays, *That all their Diſtances of Time were reckoned, not by the Number of Days, but of Nights.* And *Pliny* concerning the *Druids*, in the Sixteenth Book of his *Nat. Hiſtory*, ſays, *The Moon with them began their Months and Years.* It is a known Cuſtom amongſt the *Hebrews*. *Gellius* in his Third Book, Chap. II. adds the *Athenians*, who in this Matter were the Scholars of the *Phœnicians*.

(*a*) *Anaxagoras, affirmed,* &c.] His Words are quoted above, which are to be found in *Laërtius*, the Writer of *the Opinions of the Philoſophers*, and others: As are alſo the Verſes of *Timon* concerning his Opinion.

(*b*) *Aratus*, &c.] In the Beginning of his *Phœnomena*;

Begin with Jupiter, *whoſe Eſſence is*
Ineffable by mortal Man, whoſe Preſence
Does all Things fill; Aſſemblies, Courts and, Marts,
The deep Abyſs, and Ports are fill'd with Him.
We all enjoy him, all his Offſpring are,
Whoſe Nature is benign to Man; who ſtirs
Them up to work, ſhewing the Good of Life.
'Tis He appoints the Time to Plow and Sow,
And Reap the fruitful Harveſt ———
'Twas He that in the Heavens fix'd the Stars,
Allotting each his Place to teach the Year,
And to declare the Fate us Men attends;
That all Things are by certain Laws decreed.
Him therefore let us firſt and loſt appeaſe.
O Father, the great Help we Mortals have.

That by *Jupiter* we are here to underſtand God, the true Maker of the World, and all Things in it, St. *Paul* ſhews us in the Seventeenth Chapter of the *Acts*, Ver. 28. And we learn from *Lactantius*, that *Ovid* ended his *Phœnomena* with theſe Verſes:

Such

Stars were made by God; *(a) Virgil*, from the *Greeks*, that Life was infused into Things by the Spirit of God; *(b) Hesiod*, *(c) Homer*, and

Such both in Number and in Form, did God
Upon the Heavens place, and give in Charge
To 'nlighten the thick Darkness of the Night.

And *Chalcidius* to *Timæus*: "To which thing the *Hebrews* agree, who affirm that "God was the Adorner of "the World, and appointed "the Sun to rule the Day, "and the Moon to govern "the Night; and so disposed "the rest of the Stars, as to "limit the Times and Seasons "of the Year, and to be "Signs of the Productions of "Things."

(*a*) *Virgil, from the Greeks*, &c.] In the Sixth Book of his *Æneid*, which *Servius* says was composed from many of the antient *Greek* Writings.

At first the Heav'n and Earth and watry Seas,
The Moon's bright Orb, and all the glittering Stars,
Were fed and nourish'd by a Power divine:
For the whole World is acted by a Sun,
Which throughly penetrates it; whence Mankind,
And Beasts and Birds have their Original;
And Monsters in the Deep produc'd: The Seed
Of each, is a Divine and Heavenly Flame.

Which may be explain'd by those in his *Georgicks* IV.

By such Examples taught, and by such Marks.
Some have affirm'd that Bees themselves partake
Of the Cælestial Mind, and Breath Ætherial,
For God pervades the Sea, and Earth, and Heavens;
Whence Cattle, Herds, Men, and all Kinds of Beasts
Derive the slender Breath of fleeting Life.

(*b*) *Hesiod*, &c.] In his Poem upon *Labour* and *Days*:

Then ordered Mulciber, *without Delay,*
To mix the Earth and Water, and infuse
A Human Voice.

(*c*) *Homer*, &c.] *Ilias* VIII.

You all to Earth and Water must return.

For all Things return from whence they came. *Euripides* in his *Hipsipyle* (as *Stobæus* tells us in the Title) uses this Argument, for bearing patiently the Events of Things; which is transcribed by *Tully* in his Third Book of *Tusculan* Questions:

and (*a*) *Callimachus*, that Man was formed of Clay; laſtly, (*b*) *Maximus Tyrius* aſſerts, that it was

——— *All which in vain, us Mortals vex,*
Earth muſt return to Earth, for Fate ordains
That Life, like Corn, muſt be cut off, in all.

To the ſame Purpoſe *Euripides* in his *Supplicants*,

Permit the Dead to be entomb'd in Earth,
From whence we all into this Body came;
And when we die, the Spirit goes to Air,
To Earth the Body; for we can poſſeſs
Life only for a Time; the Earth demands
It back again.

All which, you ſee, exactly agree with *Moſes*, Gen. III. 19. and *Solomon*, Eccl. XII. 7.

(*a*) *Callimachus*, &c.] Who in his *Scazon* calls Man, *Prometheus*'s *Clay*. Of this Clay we find mention made in *Juvenel* and *Martial*. To which we may add this Place of *Cenſorinus*; Democritus *the* Abderite *was of Opinion, that Men were firſt formed of Clay and Water*; *and* Epicurus *was much of the ſame Mind.*

(*b*) *Maximus Tyrius*, &c.] In his Firſt Diſſertation: "Not-"withſtanding the great Diſ-"cord, Confuſion, and De-"bates that are amongſt Men; "the whole World agree in "this one conſtant Law and "Opinion, that God is the "ſole King and Father of all; "but that there are many "other Gods, who are his "Sons, and ſhare in his Go-"vernment. This is affirmed "by the *Greek* and the *Bar-"barian*; by him who dwells "in the Continent, and by "him who lives on the Sea-"ſhore; by the Wiſe and by "the Fooliſh." To which may be added thoſe Places cited in the Second Book of *War and Peace*, Ch. XX. 9, 45. And that of *Antiſthenes*, related by *Tully* in his Firſt, Book of the *Nature of the Gods*. *That there are many Vulgar Gods, but there is but one Natural God.* And *Lactantius*, Book I. Chap. 5. adds, from the ſame *Antiſthenes*; that He is,

The Maker of the whole World.

So likewiſe *Sophocles*:

There is really but one God,
The Maker of Heaven and Earth,
And Sea, and Winds.

To

was a conſtant Tradition received by all Nations, that there was one Supreme God, the Cauſe of all Things. And we learn (*a*) from *Joſephus*, (*b*) *Philo*, (*c*) *Tibullus*, (*d*) *Clemens Alexandrinus*, and (*e*) *Lucian* (for I need not mention the *Hebrews*) that the Memory of the Seven Days Work was preſerved, not only among the *Greeks* and *Italians*, by honouring the Seventh Day; but alſo (*f*) amongſt the *Celtæ* and *Indians*, who all meaſured the Time by Weeks; as we learn from (*g*) *Philoſtratus*, (*h*) *Dion Caſſius*,

To which may be added that Place of *Varro* cited by St *Auſtin*, in the Fourth Book, and Chap: 31. of his *City of God*.

(*a*) *From Joſephus*, &c.] Againſt *Appion*, about the End of the Second Book, where he ſays, There is no City, *Greek* or *Barbarian*, in which the Cuſtom of Reſting on the Seventh Day is not preſerved, as it is amongſt the *Jews*.

(*b*) *Philo*, &c.] Concerning the Seventh Day; *It is a Feſtival celebrated not only in one City or Country, but throughout the whole World.*

(*c*) *Tibullus*, &c.] *The Seventh Day is ſacred to the* Jews.

(*d*) *Clem. Alexandrinus*, &c.] Who in his *Strom.* V. quotes, out of *Heſiod*, *that the Seventh Day was ſacred.* And the like out of *Homer* and *Callimachus*. To which may be ſubjoined, what *Euſebius* has taken out of *Ariſtobulus*, Book XIII. Ch. 12. *Theophilus Antiochenus*, Book XI. to *Antolychus*; *Concerning the Seventh Day, which is diſtinguiſhed by all Men.* And *Suetonius*, in his *Tiberius* XXXII; Diogenes *the Grammarian uſes to diſpute at* Rhodes *upon the Sabbath Day.* (The ſeventh Day of the Month ought not to be confounded with the laſt Day of the Week. See what *John Selden* has remarked upon this Subject, in his Book of the *Laws of Nature and Nations*, Book III. Chap. 17. *Le Clerc*)

(*e*) *Lucian*, &c.] Who tells us in his *Paralogiſt*, *That Boys were uſed to play on the ſeventh Day.*

(*f*) *Amongſt the Celtæ*, &c.] As is evident by the Names of the Days among the different Nations of the *Celtæ*, viz. *Germans*, *Gauls*, and *Britons*. *Helmoldus* tells us the ſame of the *Sclavonians*, Book I. Ch. 48.

(*g*) *Philoſtratus*, &c.] Book III. Chap. 13. ſpeaking of the *Indians*.

(*h*) *Dion Caſſius*, &c.] Book XXXIII. *The Day called Saturn's*. Where he adds, that the Cuſtom of computing the Time by Weeks, was derived from

Caſſius, and *Juſtin Martyr*; and alſo (*a*) the moſt ancient Names of the Days. The *Egyptians* tell us, that at firſt Men led their Lives (*b*) in great Simplicity, (*c*) their Bodies being naked; whence aroſe the Poet's Fiction of the Golden Age, famous among the *Indians*, (*d*) as *Strabo* remarks. (*e*) *Maimonides*

from the *Egyptians* to all Mankind. And that this was not a new, but a very ancient Cuſtom, *Herodotus* tells us in his Second Book: To which may be added *Iſidore* concerning the *Romans*, Book V. Chap. 30, and 32

(*a*) *The moſt ancient Names* &c.] See the *Oracle*, and *Orpheus*'s Verſes in *Scaliger*'s *Prolegomena* to his Emendation of Times. (I ſuſpect that the Foundation of Weeks was rather from the Seven Planets, than from the Creation of the World in Seven Days. *Le Clerc.*)

(*b*) *In great Simplicity*, &c.] See what we have ſaid of this Matter, Book II. Chap. 1. Sect. XI. concerning *the Right of War*, and the Notes belonging to it.

(*c*) *Their Bodies being naked*, &c.] Whoſe Opinion *Diodorus Siculus* thus relates, "The "firſt Men lived very hardy, "before the Conveniencies of "Life were found out; being "accuſtomed to go naked and "wanting Dwellings and Fires; "and being wholly ignorant "of the Food of civilized Na"tions." And *Plato*, in his *Politicks*: "God their Go"vernor fed them, being their "Keeper; as Man, who is a "more divine Creature, feeds "the inferior Creatures." And a little after: "They fed "naked and without Gar"ments in the open Air." And *Dicearchus* the *Peripatetick*, cited both by *Porphyry*, in his Fourth Book againſt eating Living Creatures; and to the ſame Senſe by *Varro*, concerning Country Affairs: "The An"cients who were neareſt to "the Gods, were of an ex"cellent Diſpoſition, and led "ſo good Lives, that they "were called a Golden Race."

(*d*) *As Strabo remarks*, &c.] Book XV. where he brings in *Calanus* the *Indian* ſpeaking thus: "Of old we met every "where with Barley, Wheat "and Meal, as we do now a"Days with Duſt. The Foun"tains flowed, ſome with "Water, ſome with Milk; "and likewiſe ſome with Ho"ney, ſome with Wine, and "ſome with Oil: But Men, "through Fulneſs and Plenty, "fell into Wickedneſs; which "Condition *Jupiter* abhorring, "altered the State of Things; "and ordered them a Life of "Labour."

(*e*) *Maimonides*, &c.] In his *Guide to the Doubting*, Part III. Chap. 29.

monides takes notice, that (*a*) the History of *Adam*, of *Eve*, of the Tree, and of the Serpent, was extant amongst the Idolatrous *Indians* in his Time: And there are many (*b*) Witnesses in our Age, who testify that the same is still to be found amongst the *Heathen* dwelling in *Peru*, and the *Phillippine* Islands, People belonging to the same *India*; the Name of *Adam* amongst the *Brachmans*; and that it was reckoned (*c*) Six Thousand Years since the Creation of the World, by those of *Siam*. (*d*) *Berosus* in his History of *Chaldea*, *Manethos* in his

(*a*) *The History of Adam*, &c.] In those Places which *Philo Biblius* has translated out of *Sanchuniathon*: The *Greek* Word πρωτόγονος, *First-born*, is the same with the *Hebrew* אדם *Adam*; and the *Greek* Word αἰὼν, *Age*, is the same with the *Hebrew* Word חוה *Chavah*, *Eve*. The first Men found out the Fruit of Trees. And in the most antient *Greek Mysteries*, they cried out Ἕυα, *Eva*, and at the same time shewed a *Serpent*. Which is mentioned by *Hesychius*, *Clemens* in his Exhortations, and *Plutarch* in the Life of *Alexander*. *Chalcidius* to *Timæus*, has these Words: "That, as *Moses* "*says*, God forbad the first "Man to eat the Fruit of "those Trees, by which the "Knowledge of Good and "Evil should steal into their "Minds." And in another Place: "To this the *Hebrews* "agree, when they say, that "God gave to Man a Soul by "a divine Breath, which they "call Reason, or a Rational "Soul; but to dumb Creatures, "and wild Beasts of the Forest, one void of Reason: "The living Creatures and "Beasts being, by the Command of God, scattered over "the Face of the Earth; "amongst which was that Serpent, who by his evil Persuasions deceived the first of "Mankind."

(*b*) *Witnesses in our Age*, &c.] See amongst others *Ferdinand Mendesius de Pinto*.

(*c*) *Six Thousand Years*, &c.] What *Simplicius* relates out of *Porphyry*, Comment XVI. upon Book II. concerning the Heavens, agrees exactly with this Number; that the Observations collected at *Babylon*, which *Calisthenes* sent to *Aristotle*, were to that Time cIↃ Ic cccc II I. which is not far from the Time of the Deluge.

(*d*) *Berosus in his History*, &c.] *Josephus* in the First Book, Chap. 4. of his Ancient History, quotes the Testimony

his of *Egypt*, *Hierom* in his of *Phœnicia*, *Heſtiæus*, *Hecatæus*, *Hillanicus* in theirs of *Greece*; and *Heſiod* among the Poets; all aſſert that the Lives of thoſe who deſcended from the firſt Men, were almoſt a thouſand Years in length; which is the leſs incredible, becauſe the Hiſtorians of many Nations, (particularly (*a*) *Pauſanias* and (*b*) *Philoſtratus* amongſt the *Greeks*, and (*c*) *Pliny* amongſt the *Romans*)

mony of all theſe Writers whoſe Books were extant in his Time; and beſides theſe, *Acuſilaus*, *Ephonus*, and *Nicholaus Damaſcænus*. *Servius*, in his Notes upon the Eighth Book of *Virgil*'s *Æneids*, remarks that the People of *Arcadia* lived to three hundred Years.

(*a*) *Pauſanias*, &c.] In his *Laconics*, he mentions the Bones of Men, of a more than ordinary Bigneſs, which were ſhewn in the Temple of *Æſculapius* at the City of *Aſcpus*: And in the Firſt of his *Eliacks*, of a Bone taken out of the Sea, which aforetime was kept at *Piſa*, and thought to have been one of *Pelops*'s.

(*b*) *Philoſtratus*, &c.] In the Beginning of his *Heroicks*, he ſays, that many Bodies of Giants were diſcovered in *Pallene*, by Showers of Rain and Earthquakes.

(*c*) *Pliny*, &c.] Book VII. Chap. 16. "Upon the burſting of a Mountain in *Crete* "by an Earthquake, there "was found a Body ſtanding "upright, which was reported "by ſome to have been the "Body of *Orion*, by others "the Body of *Eetion*. *Oreſtes*'s "Body, when it was commanded by the Oracle to be "digged up, is reported to "have been ſeven Cubits long. "And almoſt a Thouſand "Years ago, the Poet *Homer* "continually complained that "Mens Bodies were leſs than "of old." And *Solinus*, Ch. 1. "Were not all who were born "in that Age, leſs than their "Parents? And the Story of "*Oreſtes*'s Funeral, teſtifies the "Bigneſs of the Ancients, "whoſe Bones when they were "digged up, in the Fifty-"Eighth Olympiad, at *Tegea*, "by the Advice of the Oracle, "are related to have been ſe-"ven Cubits in length. And "other Writings, which give "a credible Relation of an-"cient Matters, affirm this, "That in the War of *Crete*, "when the Rivers had been "ſo high as to overflow and "break down their Banks; "after the Flood was abated; "upon the cleaving of the Earth "there was found a Human "Body of three and thirty "Feet long; which *L. Flaccus* "the

Romans) relate, that (*a*) Mens Bodies, upon opening their Sepulchres, were found to be much larger in old Time. And (*b*) *Catullus*, after many of the *Greeks*,

" the Legate, and *Metellus* " himſelf, being very deſirous " of ſeeing, were much ſur- " prized, to have the Satiſ- " faction of ſeeing, what they " did not believe when they " heard." See *Auſtin*'s Fifteenth Book, Chap. 11. of the *City of God*, concerning the Cheek Tooth of a Man, which he himſelf ſaw.

(*a*) *Mens Bodies*, &c.] *Joſephus*, Book V. Chap 2. of his Antient Hiſtory: " There re- " mains to this Day ſome of " the Race of the Giants, " who, by Reaſon of the " Bulk and Figure of their " Bodies, ſo different from " other Men, are wonderful " to ſee or hear of: Their " Bones are now ſhewn, far " exceeding the Belief of the " Vulgar." *Gabinius*, in his Hiſtory of *Mauritania*, ſaid that *Antæus*'s Bones were found by *Sertorius*, which joined together were ſixty Cubits long. *Phlegon Trallianus*, in his Ninth Chapter of *Wonders*, mentions the digging up of the Head of *Ida*, which was three times as big as that of an ordinary Woman. And he adds alſo, that there were many Bodies found in *Dalmatia*, whoſe Arms exceeded Sixteen Cubits. And the ſame Man relates out of *Theopompus*, that there were found in the *Cimmerian Boſphorus*, a Heap of Human Bones twenty four Cubits in length. And there is extant a Book of the ſame *Phlegon*, concerning *Long Life*, which is worth reading. (That in many Places of old time, as the preſent, there were Men of a very large Stature, or ſuch as exceeded others, ſome few Feet, is not very hard to believe; but that they ſhould all of them have been bigger, I can no more believe, than that the Trees were taller, or the Channels of the Rivers deeper. There is the ſame Proportion between all theſe, and Things of the like kind now, as there was formerly, they anſwering to one another, ſo that there is no Reaſon to think they have undergone any Change. See *Theodore Rickius*'s Oration about Giants. *Le Clerc.*)

(*b*) *Catullus*, &c.] In his *Epithalamium on Peleus and Thetis:*

But when the Earth was ſtain'd with Wickedneſs
And Luſt, and Juſtice fled from every Breaſt:
Then Brethren wilely ſhed each other's Blood,
And Parents ceas'd to mourn their Childrens Death.
The Father wiſh'd the Funeral of his Son;

The

Greeks, relates, that divine Viſions were made to Men before their great and manifold Crimes did, as it were, hinder God and *(a)* thoſe Spirits that attend him, from holding any Correſpondence with Men. We almoſt every where *(b)* in the *Greek* and *(c)* *Latin* Hiſtorians, meet with the Savage Life of the Giants, mentioned by *Moſes*. And it is very remarkable concerning the Deluge, that the Memory of almoſt all Nations, ends in the Hiſtory of it, even thoſe Nations which were unknown till our Forefathers diſcovered them: *(d)* So that *Varro* calls all *that* the unknown Time. And

The Son to enjoy the Father's Relique wiſh'd:
The impious Mother yielding to the Child,
Fear'd not to ſtain the Temple of the Gods.
Thus Right and Wrong by furious Paſſion mix'd,
Drove from us the divine propitious Mind.

(a) *Thoſe Spirits that attend him*, &c.] Of this, ſee thoſe excellent Things ſaid by *Plutarch* in his *Iſis*; *Maximus Tyrius* in his Firſt and Sixteenth Diſſert. and *Julian*'s Hymn to the Sun. The Name of *Angels* is uſed, when they treat of this Matter, not only by the *Greek* Interpreters of the Old Teſtament, but alſo by *Labeus*, *Ariſtides*, *Porphyry*, *Jamblicus*, *Chalcidius*, and by *Hoſtanes*, who was older than any of them, quoted by *Minutius*: The forementioned *Chalcidius* relates an Aſſertion of *Heraclitus*, That ſuch as deſerved it, were forewarned by the Inſtruction of the Divine Powers.

(b) *In the Greek*, &c.] *Homer*, *Iliad* 9, and *Heſiod* in his *Labours*. To this may be referred the *Wars of the Gods*, mentioned by *Plato* in his Second *Republick*; and thoſe diſtinct and ſeparate Governments, taken notice of by the ſame *Plato*, in his Third Book of *Laws*.

(c) *Latin Hiſtorians*, &c.] See the Firſt Book of *Ovid's Metamorphoſis*, and the Fourth Book of *Lucan*, and *Seneca*'s Third Book of *Natural Queſtions*, Queſt. 30. where he ſays concerning the Deluge: *That the Beaſts alſo periſhed, into whoſe Nature Men were degenerated.*

(d) *So that* Varro *calls*, &c.] Thus *Cenſorinus*: "Now I "come to treat of that Space "of Time which *Varro* calls "Hiſtorical. For he makes "three Diſtinctions of Time; "The

And all thoſe Things which we read in the Poets wrapped up in Fables, (a Liberty they allow themſelves,) are delivered by the ancient Writers according to Truth and Reality, that is, agreeable to *Moſes*; as you may ſee in *Beroſus*'s (*a*) Hiſtory of *Chaldea*, (*b*) *Abydenus*'s of *Aſſyria*,

" The firſt from the Creation " of Man to the firſt Flood, " which, becauſe we are igno- " rant of it, is called the un- " known: The ſecond, from " the firſt Flood to the firſt " Olympiad; which is called " the Fabulous, becauſe of the " many fabulous Stories relat- " ed in it: The third, from " the firſt Olympiad to our " Time, which is called the " Hiſtorical, becauſe the things " done in it are related in a " true Hiſtory." The Time which *Varro* calls unknown, the *Hebrew Rabbins* call *void*. *Philo* in his Book of the *Eternity of the World* remarks, that the Shells found on the Mountains, are a Sign of the univerſal Deluge.

(*a*) *Beroſus*'s *Hiſtory*, &c.] Concerning whom *Joſephus* ſays thus, in his firſt Book againſt *Appion*: " This *Beroſus*, fol- " lowing the moſt antient " Writings, relates, in the " ſame Manner as *Moſes*, the " Hiſtory of the Flood, the " Deſtruction of Mankind, the " Ark or Cheſt in which *Noah* " the Father of Mankind, was " preſerv'd, by its reſting on " the Top of the Mountains " of *Armenia*." After having related the Hiſtory of the Deluge, *Beroſus* adds theſe Words, which we find in the ſame *Joſephus*, Book. I. and Ch. IV. of his antient Hiſtory: " It " is reported that Part of the " Ship now remains in *Arme-* " *nia*, on the *Gordyæan* Moun- " tains, and that ſome bring " Pitch from thence, which " they uſe for a Charm."

(*b*) *Abydenus*'s *of Aſſyria*,&c.] *Euſebius* has preſerved the Place in the Ninth Book of his *Preparation*, Chap. 12. and *Cyril* in his FirſtBook againſt *Julian*. " After whom reigned many " others, and then *Siſithrus*, " to whom *Saturn* ſignified " there ſhould be an abun- " dance of Rain on the fif- " teenth Day of the Month " *Deſius*, and commanded him " to lay up all his Writings " in *Heliopolis*, a city of the " *Sipparians*; which when " *Siſithrus* had done, he ſailed " immediately into *Armenia*, " and found it true as the God " had declared to him. On " the third Day after the Wa- " ters abated, he ſent out " Birds to try if the Water was " gone off any Part of the " Earth; but they finding a " vaſt Sea, and having no " where to reſt, returned back " to *Siſithrus*: In the ſame " manner did others: And " again the third Time, (when " their

" their Wings were daubed " with Mud.) Then the Gods " took him from among Men; " and the Ship came into *Ar-* " *menia*, the Wood of which " the People there uſe for a " Charm." *Syſithrus* and *Ogyges*, and *Deucalion*, are all Names ſignifying the ſame Thing in other Languages, as *Noah* does in the *Hebrew*, in which *Moſes* wrote; who ſo expreſſed proper Names, that the *Hebrews* might underſtand the Meaning of them: For Inſtance, *Alexander* the Hiſtorian, writing *Iſaac* in *Greek*, calls him Γελωτα, *Laughter*, as we learn from *Euſebius*; and many ſuch like, we meet with among the Hiſtorians; as in *Philo* concerning Rewards and Puniſhments; " The *Greeks* call him *Deuca-* " *lion*, the *Chaldeans Noach*, " in whoſe Time the great " Flood happened." It is the Tradition of the *Egyptians*, as *Diodorus* teſtifies in his Firſt Book, that the univerſal Deluge was that of *Deucalion*. *Pliny* ſays it reached as far as *Italy*. Book III. Chap. 14. But to return to the Tranſlation of Names into other Languages, there is a remarkable Place in *Plato's Critias* concerning it: " Upon the Entrance " of this Diſcourſe, it may be " neceſſary (ſays he) to pre- " miſe the Reaſon, leſt you " be ſurprized when you hear " the Names of *Barbarians* in " *Greek*. When *Solon* put this " Relation into Verſe, he " enquired into the Signi- " fication of the Names, and " found, that the firſt *Egyp-* " *tians*, who wrote of theſe " Matters tranſlated them " into their own Language; " and he likewiſe ſearching out " their true Meaning, turned " them into our Language." The Words of *Abydenus* agree with thoſe of *Alexander* the Hiſtorian, which *Cyril* has preſerved in his forementioned Firſt Book againſt *Julian*; " After the Death of " *Otiartes*, his Son *Xiſuthrus* " reigned eighteen Years; in " whoſe Time, they ſay, the " great Deluge was. It is re- " ported that *Xiſuthrus* was " preſerved by *Saturn*'s fore- " telling him what was to " come; and that it was con- " venient for him to build an " Ark, that Birds and creep- " ing Things, and Beaſts " might ſail with him in it." The moſt High God is named by the *Aſſyrians*, and other Nations, from that particular Star of the Seven (to uſe *Tacitus*'s Words) by which Mankind are governed, which is moved in the higheſt Orb, and with the greateſt Force: Or certainly the *Syriack* Word, אֵיל *Il*, which ſignifies *God*, was therefore tranſlated Κρόνος *Kronos*, by the *Greek* Interpreters, becauſe he was called אֵיל *Il* by the *Syrians*, *Philo Biblius*, the Interpreter of *Sanchuniathon*, hath theſe Words: Ilus, *who is called* Saturn. He is quoted by *Euſebius*: In whom it immediately follows from the ſame *Philo*, *That* Kronos *was the ſame the* Phœnicians *call* Iſrael; but the miſtake was in the Tranſcriber, who put Ἰσραηλ *Iſrael*, for ἰλ *Il*, which many times amongſt the *Greek* Chriſtians

Aſſyria, (*a*) who mentions the Dove that was ſent out of the Ark; and in *Plutarch* from the *Greeks*; (*b*) and in *Lucian*, who ſays, that in *Hierapolis* of *Syria*;

ſtians in his Contraction of Ἰσραήλ; whereas ιλ is, as we have obſerved, what the *Syrians* call אל *Il*, and the *Hebrews* אל *El*. [It ought not to be overlooked, that in this Hiſtory, *Deucalion*, who was the ſame Perſon as *Noah*, is called ἀνηρ πύρρας, that is, איש אדמה *a Man of the Earth*, that is, *a Huſband-man*. See my Notes upon *Gen.* ix. 20. *Le Clerc.*]

(*a*) *Who mentions the Dove*, &c.] In his Book where he enquires which have moſt Cunning, Water or Land Animals: "They ſay *Deucalion*'s Dove, "which he ſent out of the "Ark, diſcovered, at its Re-"turn, that the Storms were "abated, and the Heavens "clear." It is to be obſerved, both in this place of *Plutarch*'s, and in that of *Alexander* the Hiſtorian, as well as in the Book of *Nicolaus Damaſcenus*, and the Writers made uſe of by *Theophilus Antiochenus* in his Third Book, that the *Greek* Word λάρναξ *Larnax*, anſwers to the *Hebrew* Word תבה *Tebah*, and ſo *Joſephus* tranſlates it.

(*b*) *And in Lucian*, &c.] In his Book concerning the Goddeſs of *Syria*, where having begun to treat of the very antient Temple of *Hierapolis*, he adds: "they ſay this Temple was "founded by *Deucalion* the "*Scythian*, that *Deucalion*, "in whoſe Days the Flood of "Water happened. I have "heard in *Greece* the Story of "this *Deucalion* from the "*Greeks* themſelves, which is "thus: The preſent Genera-"tion of Men is not the Ori-"ginal one, for all that Gene-"ration periſhed; and the "Men which now are, came "from a ſecond Stock, the "whole Multitude of them "deſcending from *Deucalion*. "Now, concerning the firſt "race of Men, they relate "thus: They were very ob-"ſtinate, and did very wicked "Things; and had no Regard "to Oaths, had no Hoſpitality "or Charity in them; upon "which Account many Cala-"mities befel them. For, on "a ſudden the Earth ſent "forth abundance of Water, "great Showers of Rain fell, "the Rivers overflowed ex-"ceedingly, and the Sea over-"ſpread the Earth, ſo that all "was turned into Water, and "every Man periſhed; *Deu-"calion* was only ſaved alive, "to raiſe up another Genera-"tion, becauſe of his Prudence "and Piety. And he was "preſerved in this Manner; "He and his Wives and his "Children entered into a large "Ark, which he had prepa-"red; and after them went in "Bears, and Horſes, and Lions, "and Serpents, and all other

Syria, there was remaining a moſt antient Hiſtory of the Ark, and of the preſerving a few not only of Mankind, but alſo of other living Creatures. The ſame Hiſtory was extant alſo in (*a*) *Molo* and in (*b*) *Nicolaus Damaſcenus*; which latter names the Ark,

" kinds of living Creatures " that feed upon the Earth, " two and two; he received " them all in, neither did they " hurt him, but were very " familiar with him, by a di- " vine Influence. Thus they " failed in the ſame Ark, as " long as the Water remained " on the Earth: This is the " Account the *Greeks* give of " *Deucalion*. Now concern- " ing what happened after- " wards; There was a ſtrange " Story related by the Inha- " bitants, of *Hierapolis*, of a " great Hole in the Earth, in " that Country, which received " all the Water; after which " *Deucalion* built an Altar, and " reared a Temple to *Juno*, " over the Hole. I ſaw the " Hole myſelf; it is but a " ſmall one, under the Tem- " ple; whether it was larger " formerly, I know not; I " am ſure this which I ſaw, " was but ſmall. To pre- " ſerve this Story, they " performed this Ceremony; " Twice every Year Water is " brought from the Sea into " the Temple; and not only " the Prieſts, but all the Peo- " ple of *Syria* and *Arabia* " fetch it; many go even from " the River *Euphrates*, as far " as the Sea to fetch Water, " which they pour out in the " Temple, and it goes into " the Hole, which, though " it be but ſmall, holds a vaſt " Quantity of Water: When " they do this, they ſay it was " a Rite inſtituted by *Deuca-* " *lion*, in Memory of that Ca- " lamity, and his Preſervation. " This is the antient Story of " this Temple."

(*a*) *In Molo*, &c.] *Euſebius* relates his Words in his Ninth Book of the *Goſpel Preparation*, Chap. 19. " At the Deluge, " the Man and his Children " that eſcaped, came out of " *Armenia*, being driven from " his own Country by the In- " habitants, and having paſſed " through the Country be- " tween, went into the moun- " tainous Part of *Syria*, which " was then uninhabited."

(*b*) *Nicolaus Damaſcenus*, &c.] *Joſephus* gives us his Words, out of the Ninety-ſixth Book of his *Univerſal Hiſtory*, in the fore-cited Place; " There is " above the City *Minyas*, " (which *Strabo* and *Pliny* call " *Milyas*,) a huge Mountain in " *Armenia*, called *Batis*, on " which they ſay a great many " were ſaved from the Flood, " particularly One, who was " carried to the Top of it by " an Ark; the Reliques of the " Wood of which was pre- " ſerved a great while: I " believe

Ark, which we alſo find in the Hiſtory of *Deucalion* in *Apollodorus:* And many *Spaniards* affirm, that in ſeveral (*a*) Parts of *America*, as *Cuba*, *Mechoacana*, *Nicaraga*, is preſerved the Memory of the Deluge, the ſaving alive of Animals, eſpecially the Raven and Dove; and the Deluge itſelf in that Part called *Golden Caſtile.* (*b*) That Remark of *Pliny*'s, that *Joppa* was built before the Flood, diſcovers what Part of the Earth Men inhabited before the Flood. The Place where the Ark reſted after the Deluge (*c*) on the *Gordyæan* Mountains, is evident from the conſtant Tradition of the *Armenians* from all paſt Ages down (*d*) to this very

" believe it was the ſame Man " that *Moſes* the Lawgiver of " the *Jews* mentions in his " Hiſtory." To theſe Writers we may add *Jerom*, the *Egyptian*, who wrote the Affairs of *Phœnicia* and *Muaſeas*, mentioned by *Joſephus*. And perhaps *Eupolemus*, which *Euſebius* quotes out of *Alexander* the Hiſtorian, in his *Goſpel Preparation*, Book IX. Chap. 17.

(*a*) *Parts of America*, &c.] See *Joſephus Acoſta*, and *Antonius Herrera*.

(*b*) *That Remark of Pliny*'s, &c.] Book V. Chap. 13. *Mela* and *Solinus* agree with *Pliny*. Compare it with that which we have quoted out of *Abydenus*.

(*c*) *On the Gordyæan Mountains*, &c.] Which *Moſes* calls *Ararath*, the *Chaldæan* Interpreters tranſlated it *Kardu*; *Joſephus*, *Gordiæan*; *Curtius*; *Cordæan*; *Strabo* writes it *Gordiæan*, Book XVI. and *Pliny*, Book VI. and *Ptolemæus*. (Theſe, and what follows in relation to the ſacred Geography and the Founders of Nations, ſince theſe of *Grotius* were publiſhed, are with great Pains and much more Accuracy ſearched into, by *Sam. Bochart* in his Sacred Geography, which add Weight to *Grotius*'s Arguments. *Le Clerc.*)

(*d*) *To this very Day*, &c.] *Theophilus Antiochenus* ſays, in his Third Book, that the Reliques of the Ark were ſhewn in his Time. And *Epiphanius* againſt the *Nazarites*; *The Reliques of* Noah's *Ark are ſhewn at this Time, in the Region of the* Cordiæans; And *Chryſoſtom*, in his Oration of Perfect Love. And *Iſidore*, Book XIV. Chap. 8. of his Antiquities " *Ara-* " *rath*, a Mountain in *Arme-* " *nia*, on which Hiſtories te- " ſtify the Ark reſted after the " Deluge; where at this Day " are to be ſeen ſome Marks

very Day. (*a*) *Japhet*, the Father of the *Europeans*, and from him, *Jon*, or, as they formerly pronounced it, (*b*) *Javon* of the *Greeks*, and (*c*) *Hammon* of the *Africans*, are Names to be ſeen in *Moſes* (*d*) and *Joſephus* and others obſerve the like Footſteps

" of the Wood." We may add the Words out of *Haiton* the *Armenian*, Ch. 19. " There " is a Mountain in *Armenia*, " higher than any other in the " whole World, which is " commonly called *Ararath*, " on the Top of which Moun- " tain the Ark firſt reſted after " the Deluge." See the *Nubian Geographer*, and *Benjamin's Itinerary*.

(*a*) *Japhet*, &c.] It is the very ſame Word יפת *Japheth*; for the ſame Letter פ is by ſome pronounced like π *p*, by others φ *ph*; and the like Difference is now preſerved among the *Germans* and *Dutch*. *Jerom* upon *Daniel*, has obſerved this of the *Hebrew* Letter.

(*b*) *Javon*, &c.] For ἰάονες, *iaones*, is often found amongſt the ancient Writers The *Perſian* in *Ariſtophanes's* Play, called *Acharnenſes*, pronounces it ἰαονας, *iaonan*. Now it was a very antient Cuſtom to put a *Digamma* between two Vowels, which afterwards began to be wrote by a *V*, formerly thus *F*. In like Manner that which was ἀυὼς *auos*, is now ἀὼς *aos*, and ἠὼς *eos*, ταυὼς *taos*, ταὼς *taos*, a Peacock; τὸς Ἕλληνας καλεσιν ἰαύνας the *Greeks* are called *iaunas*, Suidas.

(*c*) *Hammon*, &c.] For the *Greeks* ſometimes render the *Hebrew* Letter ח *Cheth* by an Aſpirate, and ſometimes omit it; as חצר־מות *Chatzarmuth*, Ἀδραμυτ῾ος *Adramytos*, or Ἀδράμυτ῾ος *Hadramyttos*: חכמות *Chachmoth*, ἀχμωθ *Achmuth* in *Irenæus* and others: חבית *Chabrah*, a *Companion*, by the antient *Greeks* αβρα *abra*; חיה *Chajah*, αἰὼν *aion*, an Age. הנה *Hanno* or *Anno*; חני־בעל *Hannibal* or *Annibal*, חצרובעל *Haſdrudal* or *Aſdrubal*; חשים *Caſhim*, ἀξουμιται *axoumitai*; for ων *on* is a *Greek* ending. This Perſon is transformed not only by the *Lybians*, but alſo be many other Nations, into the Star *Jupiter*, as a God, *Lucan*, Book IX.

Jupiter Ammon, *is the only God*
Amongſt the happy Arabs, *and amongſt*
The Indians *and* Æthiopians.

And the ſacred Scripture puts *Egypt* amongſt them, *Pſalm* lxxviii. 51. cv. 23, 27, cvi. 22 *Jerom*, in his *Hebrew* Traditions on *Geneſis*, has theſe Words, *From whom*, Egypt, *at this very Day, is called the Country of* Ham, *in the* Egyptian *Language*.

(*d*) *And Joſephus and others*, &c.]

Footſteps in the Names of other Places and Nations.

&c.] He ſays, Γομαρεῖς *Gomareis* the *Galatians*, is derived from גמר *Gomar*, where *Pliny's* Town *Comara* is. The People of *Comara* we find in the Firſt Book of *Mela*. The *Scythians* are derived from מגוג *Magog*, by whom the City *Scythopolis* in *Syria*, was built, and the other City *Magog*; *Pliny*, Book V. Chap. 23. which is called by others *Hierapolis* and *Bambyce*. It is evident that the *Medes* are derived from מדי *Medi*; and as we have already obſerved, *Javones*, *Jaones*, *Jones*, from יון *Javen*. *Joſephus* ſays, the *Iberians* in *Aſia* come from תבל *Thebal*, in the Neighbourhood of whom *Ptolemy* places the City of *Thabal*, as preſerving the Marks of its antient Original. The City *Mazaca*, mentioned by him, comes from משך *Maſech*, which we find in *Strabo*, Book XII. and in *Pliny*, Book VI. 3. and in *Ammianus Marcellinus*, Book XX. Add to this the *Moſchi* mentioned by *Strabo*, Book XI. and in the Firſt and Third Book of *Mela*, whom *Pliny* calls *Moſcheni*, Book VI. Ch. 9. and we find in them and *Pliny*, the *Moſchican* Mountains. *Joſephus* and others agree, that the *Thracians* were derived from תירס *Tiras*, and the Word itſelf ſhews it; eſpecially if we obſerve, that the *Greek* Letter ξ *x* at firſt anſwered to the *Syriack* Letter ס *ſ*, as the Place of it ſhews. Concerning thoſe that are derived from אשבנז *Aſchanaz*, the Place is corrupt in *Joſephus*; but without doubt *Aſcania*, a Part of *Phrygia* and *Myſia*, mentioned in *Homer*, comes from thence; concerning which ſee *Strabo*, Book XII. and *Pliny*, Book V. Ch. 32. The *Aſcanian* Lake, and the River flowing from it, we find in *Strabo*, Book XIV. and in *Pliny's* forecited Fifth Book, Ch. 32. The *Aſcanian* Harbour is in *Pliny*, Book V. Ch. 30. and the *Aſcanian* Iſlands alſo, Book IV. Chap. 12. and Book V. Chap. 31. *Joſephus* ſays, the *Paphlagonians* are derived from ריפת *Riphath*, by ſome called *Riphatæans*, where *Mela* in his Firſt Book puts the *Riphacians*. The ſame *Joſephus* tells us, that the Αἰολεῖς *aioleis* come from אלישה *Aliſhah*; and the *Jeruſalem* Paraphraſt agrees with him, in naming the *Greeks*, *Æolians*; putting the Part for the Whole; nor is it much unlike *Hella*, the Name of the Country. The ſame *Joſephus* alſo ſays, that the *Cicilians* are derived from תרשיש *Tarſhiſh*, and proves it from the City *Tarſus*; for it happens in many Places, that the Names of the People are derived from the Names of Cities. We have before hinted, that Κίτιον *Kition*, is derived from כתים *Chitim*. The *Æthiopians* are called *Chuſæans* by themſelves

tions. And which of the Poets is it, in which we do

and their Neighbours, from כוש *Cuſh*, now; as *Joſephus* obſerved they were in his Time; from whence there is a River ſo called by *Ptolemy*; and in the *Arabian* Geographer, there are two Cities, which retain the ſame Name. So likewiſe Μισὰϱ in *Philo Biblius* is derived from מצרים *Mitzraim*; thoſe which the *Greeks* call *Egyptians*, being called by themſelves and their Neighbours *Meſori*; and the Name of one of their Months is Μεσϱὶ *Meſri*. *Cedrenus* calls the Country itſelf Μέσϱα, and *Joſephus* rightly conjectures, that the River of *Mauritania* is derived from פוט *Phut*. *Pliny* mentions the ſame River, Book V. Chap. 1. Phut. *and the Neighbouring* Phutenſian *Country, is ſo called to this Day*. *Jerom* in his *new* Traditions on *Geneſis*. ſays, it is not far from *Feſa*, the Name remaining even now. The בנען *Chenaan* in *Moſes*, is contracted by *Sanchuniathon*, and from him by *Philo Biblius*, into Χνᾶ *Chna*, you will find it in *Euſebius*'s Preparation, Book I. Ch. 10. and the Country is called ſo. *Stephanus*, of Cities, ſays. Chna *was ſo called by the* Phœnicians. And St. *Auſtin* in his Book of Expoſitions on the Epiſtle to the *Romans* ſays; in his Time, if the Country People that lived at *Hippo* were aſked who they were, they anſwered *Canaanites*. And in that place of *Eupolemus*. cited by *Euſebius*, *Præpar*. IX. 17. the *Canaanites* are called *Meſtraimites*. *Ptolemy's Regema* in *Arabia Felix* is derived from רעמה *Raamah*, by changing ע into γ *g*, as in *Gomorrah* and other Words. *Joſephus* deduces the *Sabins* from סבא *Saba*, a known Nation, whoſe chief City *Strabo* ſays, Book XVI. was *Saba*, where *Joſephus* places the *Sabateni*, from סבתה *Sabatah*; there *Pliny* places the City *Sobotale*, Book VI. Chap. 28. The Word לחבים *Lehabim*, is not much different from the Name of the *Lybians*; nor the Word נפתחים *Nephathim* from *Nepata*, a City of *Ethiopia*, mentioned by *Pliny*, Book VI. Chap. 29 Nor *Ptolemy*'s *Nepata*; or the *Pharuſi* in *Pliny*, Book V Ch. 8 from פתרסים *Phatſraſim*, the ſame as *Ptolemy's Phauruſians* in *Ethiopia*. The City *Sidon* famous in all Poets and Hiſtorians, comes from צידון *Tzidon*. And *Ptolemy's* Town *Goraſa*, from גרגשי *Gergaſhi*; And *Arca*, a City of the *Phœnicians* mentioned by *Ptolemy* and *Pliny*, Book V. Chap. 18. from ערקי *Arki*. And *Aradus*. an Iſland mentioned in *Strabo* Book XVI. and *Pliny*, Book V. Chap. 20. and *Ptolemy* in *Syria*, from ארודי *Arodi*; and *Anathus* of *Arabia*, mentioned by *Herodotus* in his *Euterpe* and *Thalia*, from חמתי *Hamathi*; and the *Elymites*, Neighbours to the *Medes*, from עילמים *Eclim*, mentioned by *Strabo*, Book XVI.

XVI. *Pliny*, Book V. Ch. 26. and *Livy*, Book XXXVII. Their Deſcendants in *Phrygia* are called *Elymites* by *Athenæus* Book IV. Every one knows, that the *Aſſyrians* are derived from אשור *Aſhur*, as the *Lydians* are from לוד *Lud*; from whence comes the *Latin* Word *Ludi*. Thoſe which by the *Greeks* are called *Syrians*, from the City צור *Tzur*, are called *Aramites* to this Day from ארם *Aram*: For ע *tz*, is ſometimes tranſlated τ *t*, and ſometimes σ *ſ*; whence the City צור *Tzur*, which the *Greeks* call *Tyre*, is by *Ennius* called *Sarra*, and by others *Sina* and *Tina*. *Strabo*, Book XVI. towards the end: *The Poet mentions the* Arimites, *whom* Poſſidonius *would have us to underſtand, not to be any Part of* Syria, *or* Cilicia, *or any other Country, but* Syria *itſelf*. And again, Book XIII. *Some mean* Syrians *by* Arimites, *whom they now call* Aramites, And in the Firſt Book, *For thoſe we call* Syrians, *are by themſelves called* Aramites. The Country *Auſanitis*, mentioned by the Seventy in *Job*, is derived from חוץ *Hutz*. *Ariſtæus* calls it *Auſitis*. And the City *Cholla*, placed by *Ptolemy* in *Syria*, from חול *Chol*; and the City *Gindarus* in *Ptolemy*, from גבר *Geber*; and the *Gindaren* People in *Pliny*, Book V. Chap. 23. in *Cœlia Syriæ*. And the Mountains *Maſias*, not far from *Niſibus*, mentioned by *Strabo*, Book XI. and *Ptolemy*, in *Meſopotamia*, is derived from מש *Maſh*. The Names יקטן *Joktan*, and הצרמות *Hatzoramuth*, and חולן *Holan*, are repreſented by the *Arabian* Geographers, under the Names of *Balſatjaktan*, *Hadramuth*, and *Chaulan*, as the learned *Capell* obſerves. The River *Ophar*, and the People called *Opharites*, near *Mœotis*, *Pliny*, Book VI. 7. if I miſtake not, retain the Name אופר *Ophar*; and thoſe Cities, which *Moſes* mentions in this Place, appear to be the moſt antient, by comparing of Authors. Every one knows from whence *Babylon* is derived. ארך *Arach* in *Aracca*, placed by *Ptolemy* in *Suſiana*; from whence come the *Aracæan* Fields, in *Tibullus*, as the famous *Salmaſius*, a Man of vaſt Reading, obſerves. *Acabene*, a Corruption of *Acadene*, is derived from אבד *Achad*, as is probably conjectured by *Franciſcus Junius*, a diligent Interpreter of Scripture, who has obſerved many of thoſe Things we have been ſpeaking of. בלנה *Chalnah* is the Town *Caunifus* on the River *Euphrates*, whoſe Name *Ammianus* tells us in his Twenty third Book, continued to his time. The Land שנער *Senaar*, is the *Babylonian Sennaas*, in *Hæſtiæus Mileſus*, which Place *Joſephus* has preſerved in his ancient Hiſtory, Book I. Chap. 7. and in his *Chronicon*; as has *Euſebius* in his *Preparation*. He wrote the Affairs of *Phœnicia*; whom alſo *Stephens* had read. Again ע being changed into γ, *g*, *Ptolemy* from hence calls the Mountain *Singarus* in *Meſopotamia*. And *Pliny* mentions the Town *Singara*, Book V. Chap. 24. and hence the *Singaræan*

do not find mention made of the (*a*) Attempt to climb

garanæan Country in *Sextus Rufus*, נינוה *Nineveh* is undoubtedly the *Ninos* of the *Greeks* contracted; thus in *Sardanapalus*'s Epitaph.

I who great Ninus *rul'd, am now but Duſt.*

The ſame Name we find in *Theognis* and *Strabo*, Book XVI. and *Pliny*, Book XI. Ch. 13. whoſe Words are theſe. Ninus *was built upon the River* Tygris, *towards the Weſt, a beautiful City to behold. Lucan*, Book III. *Happy* Ninus, *as Fame goes.* The Country *Calachena* has its Name from the principal City כלח *Chala: Strabo*, Book XI. and afterwards. in the Beginning of Book XVI. רסן *Reſin* is *Reſaina* in *Ammianus*, Book XXIII. *Sidon* every one knows. עזה *Azzah* is without doubt rendered *Gaza* in *Paleſtine*, by changing as, before, the Letter ע into γ, *g*: It is mentioned by *Strabo*, Book XVI. and *Mela*, Book I who calls it a large and well fortified Town; and *Pliny*, Book XV. Ch. 13. and Book VI. Chap. 28. and elſewhere. סבורה *Sephirah*, is *Heliopolis*, a City of the *Sipparians*, in that place of *Abydenus*, now quoted. *Sippara* is by *Ptolemy* placed in *Meſopotamia*, אור *Ur*, is the Caſtle *Ur*, mentioned by *Ammianus*, Book XXV. חרן *Caran* is *Carra*, famous for the Slaughter of the *Craſſi*.

(*a*) *The Attempt to climb the Heavens*, &c.] See *Homer*, Odyſ. 30. and *Ovid's Metamorphoſis*, Book I.

The Giants, by Report, would Heaven have ſtorm'd.

See alſo *Virgil's* firſt *Georgick*, and *Lucan*, Book VII. It is a frequent way of ſpeaking amongſt all Nations, to call thoſe Things which are raiſed above the common Height, *Things reaching to Heaven*, as we often find in *Homer*, and *Deut.* I. 29. and IX. 1. *Joſephus* quotes one of the *Sibyls*, I know not which, concerning the unaccountable Building of that Tower; the Words are theſe; "When all Men ſpoke "the ſame Language, ſome "of them built a vaſt high "Tower, as if they would "aſcend up into Heaven; but "the Gods ſent a Wind, and "overthrew the Tower, and "aſſigned to each a particular "Language, and from hence "the City *Babylon* was ſo "called." And *Euſebius*, in his Preparation, Book IX. Ch. 14. *Cyril*, Book I. againſt *Julian*, quotes theſe Words out of *Abydenus*: "Some ſay, that "the firſt Men who ſprang "out of the Earth, grew "proud upon their great "Strength and Bulk, and "boaſted

climb the Heavens? (*a*) *Diodorus Siculus*, (*b*) *Strabo*, (*c*) *Tacitus*,

" boaſted that they could do " more than the Gods, and at- " tempted to build a Tower, " where *Babylon* now ſtands; " but when it came nigh the " Heavens, it was overthrown " upon them by the Gods, " with the Help of the Winds; " and the Ruins are called *Ba-* " *bylon*. Men 'till then had " but one Language, but the " Gods divided it, and then " began the War betwixt *Sa-* " *turn* and *Titan*." It is a falſe Tradition of the *Greeks*, that *Babylon* was built by *Semiramis*, as *Beroſus* tells us in his *Chaldaicks*, and *Joſephus* in his Firſt Book againſt *Appion*; and the ſame Error is refuted by *Julius Firmicus* out of *Philo Biblius*, and *Dorotheus Sidonius*. See alſo what *Euſebius* produces, out of *Eupolemus*, concerning the Giants and the Tower, in his *Goſpel Preparat.* Book XX. Chap. 17.

(*a*) *Diodorus Siculus*, &c.] Book XIX. where he deſcribes the Lake *Aſphaltitis*: " The " neighbouring Country burns " with Fire, the ill Smell of " which makes the Bodies of the " Inhabitants ſickly, and not " very long lived." (See more of this in our *Diſſertation* added to the *Pentateuch*, concerning the Burning of *Sodom*. *Le Clerc.*)

(*b*) *Strabo*, &c.] Book XVI. after the Deſcription of the Lake *Aſphaltitis*: " There are many " Signs of this Country's be- " ing on Fire; for about *Ma-* " *ſada* they ſhow many cragged " and burnt Rocks, and in ma- " ny Places Caverns eaten in, " and Ground turned into Aſhes, " drops of Pitch falling from " the Rocks, and running Wa- " ters ſtinking to a great Di- " ſtance, and their Habitations " overthrown; which makes " credible a Report amongſt " the Inhabitants, that former- " ly there were thirteen Cities " inhabited there, the chief of " which was *Sodom*, ſo large as " to be ſixty Furlongs round; " but by Earthquakes and Fire " breaking out, and by hot " Waters mixed with Bitumen " and Brimſtone, it became a " Lake, as we now ſee it; " the Rocks took Fire, ſome " of the Cities were ſwal- " lowed up, and others for- " ſaken by thoſe Inhabitants " that could flee away."

(*c*) *Tacitus*, &c.] In the Fifth Book of his Hiſtory: " Not far from thence, are " thoſe Fields, which are re- " ported to have been former- " ly very fruitful, and had " large Cities built in them, " but they were burnt by " Lightning; the Marks of " which remain; in that the " Land is of a burning Na- " ture, and has loſt its Fruit- " fulneſs. For every Thing " that is planted, or grows of " itſelf, as ſoon as it is come " to an Herb or Flower, or " grown to its proper Bigneſs, " vaniſhes like Duſt into no- " thing."

Tacitus, (*a*) *Pliny*, (*b*) *Solinus* ſpeak of the Burning of *Sodom*. (*c*) *Herodotus*, *Diodorus*,

(*a*) *Pliny*, &c.] He deſcribes the Lake *Aſphaltitis*, Book V. Chap. 16. and Book XXXV. Chap. 15.

(*b*) *Solinus*, &c.] In the 36th Chap. of *Salmanus*'s Edition; "At a good Diſtance from *Jeruſalem*, a diſmal Lake extends itſelf, which was ſtruck by Lightning, as appears from the black Earth burnt to Aſhes. There were two Towns there, one called *Sodom*, the other *Gomorrah*; the Apples that grow there, cannot be eaten, though they look as if they were ripe; for the outward Skin incloſes a kind of ſooty Aſhes, which preſſed by the leaſt Touch, flies out in Smoke, and vaniſhes into fine Duſt."

(*c*) *Herodotus*, &c.] With ſome little Miſtake. The Words are in his *Euterpe*: "Originally only the *Colchians*, and *Egyptians*, and *Ethiopians* were circumciſed. For the *Phœnicians* and *Syrians* in *Paleſtine*, confeſs they learned it from the *Egyptians*. And the *Syrians* who dwell at *Thermodon*, and on the *Parthenian* River, and the *Macrons* their Neighbours, ſay, they learnt it of the *Colchians*. For theſe are the only Men that are circumciſed, and in this particular agree with the *Egyptians*. But concerning the *Ethiopians* and *Egyptians*, I cannot affirm poſitively, which learned it of the other." *Joſephus* rightly obſerves, that none were circumciſed in *Paleſtine Syria* but the *Jews*; in the Eighth Book, Ch. 14. of his ancient Hiſtory, and Firſt Book againſt *Appion*. Concerning which *Jews*, *Juvenal* ſays, *They take off their Foreſkin*; and *Tacitus*, *that they inſtituted circumciſing themſelves, that they might be known by ſuch diſtinction:* See *Strabo*, Book XVII. But the *Jews* are ſo far from confeſſing, that they derived this Cuſtom from the *Egyptians*, that, on the contrary, they openly declare, that the *Egyptians* learnt to be circumciſed of *Joſeph*. Neither were all the *Egyptians* circumciſed, as all the *Jews* were, as we may ſee from the Example of *Appion*, who was an *Egyptian*, in *Joſephus*. *Herodotus* undoubtedly put the *Phœnicians* for the *Idumæans*; as *Ariſtophanes* does in his Play, called the *Birds*, where he calls the *Egyptians* and *Phœnicians*, *The circumciſed*. *Ammonius*, of the Difference of Words, ſays, *The* Idumæans *were not originally* Jews, *but* Phœnicians *and* Syrians. Thoſe *Ethiopians* which were circumciſed, were of the poſterity of *Keturah*, as ſhall be obſerved afterwards. The *Colchians* and their Neighbours, were of the Ten Tribes that *Salmanaſar* carried away, and from thence ſome

rus (*a*), *Strabo* (*b*), *Philo Biblius* (*c*), teſtify the ancient Cuſtom of Circumciſion, which is confirmed by thoſe Nations (*d*) deſcended from *Abraham*, not only *Hebrews*, but alſo (*e*) *Idumæans*, *Iſmaelites*,

ſome came into *Thrace*. Thus the *Scholiaſt* on *Ariſtophanes*'s *Acharnenſes*, ſays, *That the Nation of the* Odomants, *is the ſame as the* Thracians; *they are ſaid to be* Jews: Where, by *Jews*, are to be underſtood, improperly, *Hebrews*, as is uſual. From the *Æthiopians*, Circumciſion went croſs the Sea into the New World, if it be true what is ſaid of that Rite's being found in many Places of that World. (The Learned diſpute whether Circumciſion was inſtituted firſt among the *Egyptians* or amongſt the *Jews*, concerning which ſee my Notes upon *Geneſ.* XVII. 30. *Le Clerc.*)

(*a*) *Diodorus*, &c.] Book I. of the *Colchians*: "That this "Nation ſprang from the *E-* "*gyptians*, appears from hence, "that they are circumciſed af- "ter the manner of the *Egyp-* "*tians*; which Cuſtom re- "mains amongſt this Colony, "as it does amongſt the *Jews*." Now ſince the *Hebrews* were of old circumciſed; it no more follows from the *Colchians* being circumciſed, that they ſprang from the *Egyptians*, than that they ſprang from the *Hebrews*, as we affirm they did. He tells us; Book III. that the *Troglodites* were circumciſed, who were a Part of the *Æthiopians*.

(*b*) *Strabo*, &c.] Book XVI. concerning the *Troglodites*: *Some of theſe are circumciſed, like the* Egyptians. In the ſame Book he aſcribes Circumciſion to the *Jews*.

(*c*) *Philo Biblius*, &c.] In the Fable of *Saturn*, in *Euſebius*, Book I. Chap. 10.

(*d*) *Deſcended from Abraham*, &c.] To which *Abraham*, that the Precept of Circumciſion, was firſt of all given, *Theodorus* tells us in his Poem upon the *Jews*; out of which *Euſebius* has preſerved theſe Verſes in his *Goſpel Preparation*, Book IX. Chap. 22.

He who from Home the righteous Abraham *brought,*
Commanded him and all his Houſe, with Knife
To circumciſe their Foreſkin. He obeyed.

(*e*) *Idumæans*, &c.] So called from *Eſau*, who is called Οὖσως; *Ouſoos*, by *Philo Biblius*. His other Name was *Edom*, which the *Greeks* tranſlated Ἐρυθρᾶν *Erythran*, from whence comes the *Erythræan* Sea, becauſe the ancient Dominions of *Eſau* and his Poſterity extended ſo far. They who are ignorant of their Original, confound them, as we obſerved, with the

Iſmaelites (*a*), and others (*b*). The Hiſtory of *Abraham*,

the *Phœnicians*. *Ammonius* ſays, the *Idumæans* were circumciſed, and ſo does *Juſtin*, in his *Dialogue* with *Trypho*; and *Epiphanius* againſt the *Ebionites*. Part of theſe were *Homerites*, who, *Epiphanius* againſt the *Ebionites* tells us, were circumciſed in his Time.

(*a*) *Iſmaelites*, &c.] Theſe were circumciſed of old, but on the ſame Year of their Age as *Iſmael*. *Joſephus* Book I. Ch. 12 and 13. *A Child was born to them*, (viz. *Abraham* and *Sarah* *when they were both very old, which they circumciſed on the Eighth Day; and hence the Cuſtom of the* Jews *is, to circumciſe after ſo many Days. But the* Arabians *defer it Thirteen Years; for* Iſmael, *the Father of that Nation, who was the Child of* Abraham *by his Concubine, was circumciſed at that Age.* Thus *Origen* in his excellent Diſcourſe againſt Fate, which is extant in *Euſebius*, Book VI. Chap. 11. And in the *Greek* Collection, whoſe Title is Φιλοκαλία; "I don't know how this "can be defended, that "there ſhould be juſt ſuch a "Poſition of the Stars, upon "every one's Birth in *Judea*, "that upon the Eighth Day "they muſt be circumciſed, "made ſore, wounded, lamed, "and ſo inflamed, that they "want the Help of a Phyſician, "as ſoon as they come into "the World. And that there "ſhould be ſuch a Poſition of "the Stars to the *Iſmaelites* in "*Arabia*, that they muſt be "all circumciſed when they "are Thirteen Years old; for "ſo it is reported of them." *Epiphanius*, in his Diſpute againſt the *Ebionites*, rightly explains theſe *Iſmaelites* to be the *Saracens*, for the *Saracens* always obſerved this Cuſtom, and the *Turks* had it from them.

(*b*) *And others*, &c.] Namely thoſe that deſcended from *Keturah*, concerning whom, there is a famous Place of *Alexander* the Hiſtorian in *Joſephus*, Book I. Ch 16. which *Euſebius* quotes in his *Goſpel Preparation*, Book IX. Chap. 20. Cleodemus *the Prophet, who is called* Malchus, *in his Relation of the* Jews, *gives us the ſame Hiſtory as* Moſes *their Lawgiver*, viz. "That *Abra-* "*ham* had many Children by "*Keturah*, to three of which "he gave the Names, *Afer*, "*Aſſer*, and *Afra*. *Aſſyria* is "ſo called from *Aſſer*; and "from the other two, *Afer* "and *Afra*, the City *Afra* "and the Country *Africa* is "denominated. Theſe fought "with *Hercules* againſt *Lybia* "and *Antæus*. Then *Hercu-* "*les* married his Daughter to "*Afra*: He had a Son of "her, whoſe Name was *Dea-* "*dorus*, of whom was born *So-* "*phon*, whence the *Barba-* "*rians* are called *Sophaces*." Here the other Names, through the Fault of the Tranſcribers, neither agree with *Moſes*, nor with

Abraham, *Isaac*, *Jacob* and *Joseph*, agreeable with *Moses*, (*a*) was extant of old in (*b*) *Philo Biblius* out of *Sanchuniathon*, in (*c*) *Berosus*, (*d*) *Hecatæus*, (*e*) *Damascenus*

with the Books of *Josephus* and *Eusebius*, as we have them now. But Ἀφὲϱ, is undoubtedly the same as עפר *Apher* in *Moses*. We are to understand by *Hercules*, not the *Thebean Hercules*, but the *Phœnician Hercules*, much older, whom *Philo Biblius* mentions, quoted by *Eusebius* often, in the forementioned 10th Chapter of the First Book of his *Gospel Preparation*. This is that *Hercules*, who *Sallust* says in his *Jugurthine* War, brought his Army into *Africa*. So that we see whence the *Æthiopians*, who were a great Part of the *Africans*, had their Circumcision, which they had in *Herodotus*'s Time; and even now, those that are Christians retain it, not out of a Religious Necessity, but out of Respect to so antient a Custom.

(*a*) *Was extant of old*, &c.] *Scaliger* thinks that several things which *Eusebius* has preserved out of *Philo Biblius*, certainly relate to *Abraham*; see himself in his *Appendix* to the *Emendation of Time*. There is some reason to doubt of it.

(*b*) *Philo Biblius*, &c.] How far we are to give Credit to *Philo*'s *Sanchuniathon*, does not yet appear; for the very learned *Henry Dodwell*, has rendred his Integrity very suspicious, in his *English* Dissertation on *Sanchuniathon*'s *Phœnician* History, published at *London*, in the Year MDCLXXXI, to whose Arguments we may add this; that in his *Fragments*, there is an absurd Mixture of the Gods unknown to the *Eastern Grecians* in the first Times, with the Deities of the *Phœnicians*, which the Streightness of Paper will not allow me to enlarge upon. *Le Clerc*.

(*c*) *Berosus*, &c.] *Josephus* has preserved his Words in his antient History, Book I. Ch. 8. *In the Tenth Generation after the Flood, there was a Man amongst the* Chaldæans, *who was very Just and Great, and sought after Heavenly Things*. Now it is evident from Reason, that this ought to be referred to the Time of *Abraham*.

(*d*) *Hecatæus*, &c.] He wrote a Book concerning *Abraham*, which is now lost, but was extant in *Josephus*'s Time.

(*e*) *Damascenus*, &c.] *Nicolaus*, that famous Man, who was the Friend of *Augustus* and *Herod*, some of whose Reliques were lately procured by that excellent Person, *Nicholas Peiresius*; by whose Death, Learning and Learned Men had a very great Loss. The Words of this *Nicolaus Damascenus*, *Josephus* relates in the forecited Place: "*Abraham* reigned in "*Damascus*, being a Stranger "who came out of the Land "of the *Chaldæans*, beyond "*Babylon*; and not long after, "he and those that belonged

maſcenus, (*a*) *Artapanus*, *Eupolemus*, *Demetrius*, and partly (*b*) in the antient Writers of the Orphick Verſes; and ſomething of it is ſtill extant in (*c*) *Juſtin*, out of *Trogus Pompeius*. (*d*) By almoſt all

" to him, went from hence " into the Land called *Ca-* " *naan*, but now *Judæa*, " where he and thoſe that de- " ſcended from him dwelt, " of whoſe Affairs I ſhall treat " in another Place. The " Name of *Abraham*, is at this " Day, famous in the Country " about *Damaſcus*, and they " ſhow us the Town, which " from him is called *Abra-* " *ham's* Dwelling."

(*a*) *Artapanus*, *Eupolemus*, &c.] *Euſebius* in his Preparation, Book IX. Chap. 16, 17, 18, 21, 23. has quoted ſeveral Things, under theſe Mens Names, out of *Alexander* the Hiſtorian, but the Places are too long to be tranſcribed; no body has quoted them before *Euſebius*. But the Fable of the *Bethulians*, which *Euſebius* took out of *Philo Biblius*, Prepar. Book I. Chap. 10. came from the Altar of *Bethel*, built by *Jacob*, mentioned *Gen.* 36.

(*b*) *In the antient Writers*, &c.] For certainly thoſe that we find in *Clemens Alexandrinus*, Strom V. and *Euſebius*, Book XIII. Chap 12. can be underſtood of no other.

The Maker of all Things is known to none,
But One of the Chaldean *Race, his Son*
Only begotten, who well underſtood,
The ſtarry Orb, and by what Laws each Star
Moves round the Earth, embracing all Things in it.

Where *Abraham* is called *only begotten*, as in *Iſaiah* LI. 2. אחד *Achad*. We have before ſeen, in *Beroſus*, that *Abraham* was famous for the Knowledge of Aſtronomy; and *Eupolemus*, in *Euſebius*, ſays of him; *that he was the Inventor of Aſtronomy amongſt the* Chaldeans.

(*c*) *In Juſtin*, &c.] Book XXXVI. Ch. 2. " The Ori- " ginal of the *Jews*, was from " *Damaſcus*, an eminent City " in *Syria*, of which after- " wards *Abraham* and *Iſrael* " were Kings." *Trogus Pompeius* calls them Kings, as *Nicolaus* did; becauſe they exerciſed a Kingly Power in their Families; and therefore they are called *Anointed*, Pſ. CV. 15.

(*d*) *By almoſt all which*, &c.] See *Euſebius* in the forementioned Book IX Ch. 26, 27, 28. Thoſe things are true, which are there quoted out of *Tragicus Judæus Ezechiel*, part of which we find in *Clemens Alexandrinus*, Strom. I. who reports out of the Books of the prieſts,

all which, is related also the History of *Moses*, and his principal Acts. The Orphick Verses expressly mention (*a*) his being taken outof the Water, and the two Tables that were given him by God. To these we may add (*b*) *Polemon:* (*c*) And several

Priests, that an *Egyptian* was slain at *Moses*'s Word; and *Strom.* V. he relates some things belonging to *Moses*, out of *Artapanus*, tho not very exactly. *Justin* out of *Trogus Pompeius*, says of *Moses*, "He "was Leader of those that "were banished, and took "away the sacred Things of "the *Egyptians*; which they "endeavouring to recover by "Arms, were forced by a "Tempest to return home; "and that *Moses* having en-"tered into his own Country "of *Damascus*, took Possession "of Mount *Sinah*;" and what follows; which is a Mixture of Truth and Falsehood. Where we find *Arvas* written by him, it should be read *Arnas*, who is *Aaron*, not the Son, as he imagines, but the Brother of *Moses*, and a Priest.

(*a*) *His being taken out of the Water*, &c.] As the great *Scaliger* has mended the Place; who with a very little Variation of the Shape of a Letter, ingead of ὑλογενὴς, *hulogenes*, as it is quoted out of *Aristobulus*, by *Eusebius*, in his Gospel Preparation, Book XIII. Ch. 12. bids us read ὑδρογενὴς, *hudrogenes*, *born of the Water*, So that the Verses are thus:

So was it said of Old, so he commands
Who's born of Water, who receiv'd from God
The two great Tables of the Moral Law.

The antient Writer of the Orphick Verses, whoever he was, added these Words, after he had said, that there was but one God to be worshipped, who was the Creatorand Governor of the World.

(*b*) *Polemon*, &c.] He seems to have lied in the Time of *Ptolemy Epiphanes*; concerning which, see that very useful Book of the famous *Gerhard Vossius*, of the *Greek* Historians. *Africanus* says, the *Greek* Histories were wrote by him; which is the same Book *Athenæus* calls Παλαιδικὸν. His Words are these: "In the "Reign of *Apis* the Son of "*Phoroneus*, part of the *Egypt-*"*tian* Army went out of *Egypt*, "and dwelt in *Syria*, called "*Palestine*, not far from *Ara-*"*bia*," As *Africanus* preserved the Place of *Polemon*, so *Eusebius* in his Chronology, preserved that of *Africanus*.

(*c*) *And several Things*, &c.] The Places are in *Josephus* against *Appion*, with abundance of

ſeveral Things about his coming out of *Egypt*, from the *Egyptian* Writers, *Manetho*, *Lyſimachus*, *Chæremon*. Neither can any prudent Man think it at all credible, that *Moſes*, (*a*) who had ſo many Enemies, not only of the *Egyptians*, but alſo of many other Nations, as the (*b*) *Idumæans*, (*c*) *Arabians*, and (*d*) *Phœnicians*, would venture to relate any thing concerning the Creation of the World, or the Original of Things, which could be confuted by more antient Writings, or was contradictory to the antient and received Opinions: or that he would relate any thing of Matters in his own Time, that could be confuted by the Teſtimony of many Perſons

of Falſities, as coming from People who hated the *Jews*; and from hence *Tacitus* took his Account of them. But it appears from all theſe compar'd together, that the *Hebrews* deſcended from the *Aſſyrians*, and poſſeſſing a great Part of *Egypt*, led the Life of Shepherds; but afterwards being burthen'd with hard Labour, they came out of *Egypt* under the Command of *Moſes*, ſome of the *Egyptians* accompanying them, and went through the Country of the *Arabians* unto *Paleſtine Syria*, and there ſet up Rites contrary to thoſe of the *Egyptians*: But *Joſephus* in that learned Book has ſurprizingly ſhewn, how the *Egyptian* Writers, in the Falſities which they have, here and there, mix'd with this Hiſtory, differ with one another, and ſome with themſelves, and how many Ages the Books of *Moſes* exceed theirs in Antiquity.

(*a*) *Who had ſo many Enemies*, &c.] From whom they went away, by Force, whoſe Laws the *Jews* aboliſh'd Concerning the implacable Hatred of the *Egyptians* againſt the *Jews*, ſee *Philo* againſt *Flaccus*, and in his *Embaſſy*; and *Joſephus* in each Book againſt *Appion*.

(*b*) *The Idumæans*, &c] Who inherited the antient Hatred between *Jacob* and *Eſau*; which was increaſed from a new Cauſe, when the *Idumeans* denied the *Hebrews* a Paſſage, *Numb.* XX. 14.

(*c*) *Arabians*, &c.] Thoſe I mean, that deſcended from *Iſmael*.

(*d*) *Phœnicians* &c.] Namely, the *Canaanites*, and the neighbouring Nations, who had continual Wars with the *Hebrews*.

Persons then alive. (*a*) *Diodorus Siculus*, and (*b*) *Strabo*,

(*a*) *Diodorus Siculus*, &c] In his first Book, where he treats of those who made the Gods to be the Authors of their Laws, he adds; *Amongst the* Jews *was* Moses, *who called God by the Name of* Ἰάω, *Iao*, where by Ἰάω, *Iao*, he means יהוה *Jehovah*, which was so pronounced by the Oracles, and in the Orphick Verses mentioned by the Ancients, and by the *Basilidian* Hereticks, and other Gnosticks. The same Name the *Tyrians*, as we learn from *Philo Biblius*, pronounced Ἰευω, *Ieno*, others Ἰαὼ, *Iaou*, as we see in *Clemens Alexandrinus*. The *Samaritans* pronounced it, Ἰαβαὶ, *Iabai*, as we read in *Theodoret*; for the *Eastern* People added to the same Words, some one Vowel, and some another; from whence it is that there is such difference in the proper Names in the Old Testament. *Philo* rightly observes, that this Word signifies *Existence* Besides *Diodorus*, of those who make mention of *Moses*, the Exhortation of the *Greeks*, which is ascribed to *Justin*, names *Appion*, *Ptolemy* on *Mandesius*, *Hellanicus*, *Philochorus*, *Castor*, *Thallus*, *Alexander* the Historian: And *Cyril* mentions some of them in his first Book against *Julian*

(*b*) *Strabo*, &c] The Place is in the sixteenth Book, where he thinks that *Moses* was an *Egyptian* Priest; which he had from the *Egyptian* Writers, as appears in *Josephus*: Afterwards he adds his own Opinion, which has some *mistakes* in it. "Many who worshipped the Deity, agreed with "him (*Moses*); for he both "said and taught, that the "*Egyptians* did not rightly "conceive of God, when "they likened him to wild "Beasts and Cattle; nor the "*Lybians*, nor the *Greeks*, in "resembling him by a human Shape; for God is no "other than that Universe "which surrounds us; the "Earth, and the Sea, and "the Heaven, and the World, "and the Nature of all Things, "as they are called by us. "Who (says he) that has any "Understanding, would presume to form any Image "like to these things that are "about us? Wherefore we "ought to lay aside all carved "Images, and worship him in "the innermost Part of a Temple worthy of him, without "any Figure." He adds, that this was the Opinion of good Men: He adds also, that sacred Rites were instituted by Him, which were not burdensome for their Costliness, nor hateful, as proceeding from Madness. He mentions Circumcision, the Meats that were forbidden, and the like: and after he had shown that Man was naturall desirous of civil Society, h tells us, that it is promoted b Divine and Human Precept but more effectually by D vine.

Strabo, and (*a*) *Pliny*, (*b*) *Tacitus*, and after them (*c*) *Dionyſius Longinus*, (concerning Loftineſs of Speech) make mention of *Moſes*. (*d*) Beſides the *Tal-*

(*a*) *Pliny*, &c.] Book XXX. Chap. 1. *There is another Sect of Magicians which ſprang from* Moſes. And *Juvenal*;

They learn, and keep, and fear the Jewiſh *Law,*
Which Moſes *in his ſecret Volume gave.*

(*b*) *Tacitus*, &c.] Hiſtory V. Where, according to the *Egyptian* Fables, *Moſes* is called *one of thoſe that were baniſhed.*

(*c*) *Dionyſius Longinus*, &c.] He lived in the Time of *Aurelian* the Emperor, a Favourite of *Zenobia*, Queen of the *Palmyrians*. In his Book of the *Sublime*, after he had ſaid, that they who ſpeak of God, ought to take care to repreſent him, as Great, and Pure, and without Mixture; He adds, "Thus does he who gave "Laws to the *Jews*, who was "an extraordinary Man, who "conceived and ſpoke worthi "ly of the Power of God, "when he writes in the Be- "ginning of his Laws, God "ſpake: What? Let there be "Light, and there was Light. "Let there be Earth, and it "was ſo." *Chalcidius* took many Things out of *Moſes*, of whom he ſpeaks thus, "*Mo-* "*ſes*, was the wiſeſt of Men, "who, as they ſay, was en- "livened, not by human Elo- "quence, but by Divine In- "ſpiration"

(*d*) *Beſides the Talmudiſts*, &c.] In the *Gemara*, in the Title, *Concerning Oblations*, and the Chapter, *All the Oblations of the Synagogue*. To which add the *Tanchuma* or *Ilmedenu*. Mention is there made of the chief of *Pharaoh*'s Magicians, and their Diſcourſe with *Moſes* is related. Add alſo *Numenius*, Book III. concerning the *Jews*: *Euſebius* quotes his Words, Book VIII. Chap. 8. "Af- "terwards *Jamnes* and *Mam-* "*bres*, *Egyptian* Scribes, were "thought to be famous for "magical Arts, about the "time that the *Jews* were "driven out of *Egypt*; for "theſe were the who were "choſen, out of the Multitude "of the *Egyptians*, to contend "with *Muſæus* the Leader of "the *Jews*, a Man very pow- "erful with God by Prayers; "and they ſeemed to be able "to repel thoſe ſore Calami- "ties which were brought "upon *Egypt* by *Muſæus*:" Where *Moſes* is called *Muſæus*, a Word very near it, as is cuſtomary with the *Greeks*; as others call *Joſus*, *Joſon*; and *Saul*, *Paul*; *Origen* againſt *Celſus* refers us to the ſame Place of *Numenius*. *Artapanus* in the ſame *Euſebius*, Book IX. Chap. 27. calls them the *Prieſts* of *Memphis*, who were commanded by the King to be put to Death, if they did not do things equal to *Moſes*.

Talmudists, (*a*) *Pliny*, and (*b*) *Apuleius*, speak of *Jamnes* and *Mambres*, who resisted *Moses* in *Egypt*. (*c*) Some things there are in other Writings, and many things amongst the (*d*) *Pythagoreans*, about

(*a*) *Pliny*, &c.] In the forecited Place.

(*b*) *Apuleius*, &c.] In his second Apologetick.

(*c*) *Some things there are*, &c.] As in *Strabo*, *Tacitus*, and *Theophrastus*, quoted by *Porphyry*, in his second Book against eating living Creatures, where he treats of Priests and Burnt-offerings; and in the fourth Book of the same Work, where he speaks of Fishes, and other living Creatures, that were forbidden to be eaten. See the Place of *Hecatæus*, in *Josephus*'s first Book against *Appion*, and in *Eusebius's Prepar.* Book IX. Chap. 4. You have the Law of avoiding the Customs of strange Nations, in *Justin*'s and *Tacitus*'s Histories; of not eating Swines Flesh, in *Tacitus*, *Juvenal*, *Plutarch's Sympos.* iv. and *Macrobius* from the Ancients. In the same place of *Plutarch*, you will find mention of the *Levites*, and the pitching of the Tabernacle.

(*d*) *Pythagoreans*, &c.] *Hermippus* in the Life of *Pythagoras*, quoted by *Josephus* against *Appion*, Book II. "These "Things he said and did, "imitating the Opinion of the "*Jews* and *Thracians*, and "transferring them to himself; "for truly this Man took "many Things into his own "Philosophy, from the *Jewish* "Laws." To abstain from Creatures that die of themselves, is put among the Precepts of *Pythagoras*, by *Hierocles*, and *Prophyry* in his Epistle to *Anebo*, and *Ælian*, Book IV. that is, out of *Levit.* iv. 15. *Deut.* xiv. 21. *Thou shalt not engrave the Figure of God on a Ring*, is taken out of *Pythagoras*, in *Malchus*'s or *Porphyry*'s Exhortation to Philosophy, and in *Diogenes Laërtius*; and this from the Second Commandment. *Take not away that which thou didst not place*, *Josephus* in his Second Book against *Appion*, puts amongst the *Jewish* Precepts, and *Philostratus* amongst the *Pythagoreans*. *Jamblicus* says, *A tender and fruitful Tree, ought not to be corrupted or hurt*, which he had out of *Deuteronomy* xx. 19. The forementioned *Hermippus* ascribes this to *Pythagoras*, not to pass by a Place where an Ass has set upon his Knees: The Foundation of which is the Story in *Numb.* xxii. 27. *Porphyry* acknowledges that *Plato* took many things from the *Hebrews*, as *Theodoret* observes in his first Discourse against the *Greeks*. You will see Part of them in *Eusebius*'s Preparation. (I suspect that *Hermippus*, or *Josephus*,

about the Law and Rights given by *Moſes*, (*a*) *Strabo* and *Juſtin*, out of *Trogus*, remarkably teſtify concerning the Religion and Righteouſneſs of the ancient *Jews*: So that there ſeems to be no need of mentioning what is found, or has formerly been found, of *Joſhua* and others, agreeable to the *Hebrew* Books; ſeeing that whoever gives Credit to *Moſes* (which it is a Shame for any one to refuſe) cannot but believe thoſe famous Miracles done by the Hand of God; which is the principal Thing here aimed at. Now that the Miracles of late Date, ſuch as thoſe of (*b*) *Elijah*, *Eliſhah*, and others, ſhould not be Counterfeit, there is this further Argument; that in thoſe Times *Judæa* was become more known, and becauſe of the Difference of Religion, was hated by the Neighbours, who could very eaſily confute the firſt Riſe

ſephus, inſtead of *Jews*, ſhould have ſaid *Idæans*, that is, the Prieſts of *Jupiter Idæus* in *Crete*, whom *Pythagoras* envied. See Sir *John Marſham*'s Collection of theſe, in his Tenth Age of the *Egyptian* Affairs. *Le Clerc.*)

(*a*) *Strabo* and *Juſtin*, &c.] *Strabo* in his XVIth Book, after the Hiſtory of *Moſes*, ſays, *That his Followers, for a conſiderable time, kept his Precepts, and were truly righteous and godly.* And a little after he ſays, that thoſe who believed in *Moſes*, *worſhipped God, and were lovers of Equity.* And *Juſtin* thus ſays, Book XXXVI. Ch. 2. *Whoſe Righteouſneſs, (viz.* the Kings and Prieſts) *mixed with Religion, increaſed beyond Belief.* *Aristotle* alſo (witneſs *Clearchus* in his ſecond Book of Sleep, which *Joſephus* tranſcribed) gives a great Character of a *Jew* whom he had ſeen, of his Wiſdom and Learning. *Tacitus*, among his many Falſities, ſays this one Truth, that the *Jews* worſhipped *that Supreme* and *Eternal Being, who was immutable, and could not periſh*; that is, God, (as *Dion Caſſius* ſpeaks, treating of the ſame *Jews*) *who is ineffable and inviſible.*

(*b*) *Elijah*, &c.] Concerning whoſe Prophecy, *Euſebius* ſays, *Præp.* Book IX. Ch. 30. that *Eupolemus* wrote a Book. In the 39th Chapter of the ſame Book, *Euſebius* quotes a Place of his, concerning the Prophecies of *Jeremiah*.

Riſe of a Lie. The Hiſtory of *Jonah*'s being three Days in the Whale's Belly, is in (*a*) *Lycophron* and *Æneas Gazeus*, only under the Name of *Hercules*; to advance whoſe Fame, every thing that was great and noble uſed to be related of him, as (*b*) *Tacitus* obſerves. Certainly nothing but the manifeſt Evidence of the Hiſtory could compel *Julian* (who was as great an Enemy to the *Jews* as to the Chriſtians) to confeſs (*c*) that there were ſome Men inſpired by the Divine Spirit amongſt the *Jews*, (*d*) and that Fire deſcended from Heaven, and conſumed the Sacrifices of *Moſes* and *Elias*. And here it is worthy of Obſervation,

(*a*) *Lycophron*, &c.] The Verſes are theſe.

Of that three-nighted Lyon, whom of old,
Triton's *fierce Dog with furious Jaws devour'd,*
Within whoſe Bowels, tearing his Liver,
He rolled, burning with Heat, though without Fire,
His Head with Drops of Sweat bedew'd all o'er.

Upon which Place *Tzetſes* ſays, "Becauſe he was three Days "within the Whale." And *Æneas Gazeus* in *Theophraſtus*. "According to the Story of "*Hercules*, who was ſaved by "a Whale ſwallowing him up, "when the Ship in which he "ſailed was wrecked."

(*b*) *Tacitus*, &c.] And *Servius*, as *Varro* and *Verrius Flaccus* affirm.

(*c*) *That there were ſome*, &c.] Book III. in *Cyril*.

(*d*) *That Fire deſcended*, &c.] *Julian* in the Xth Book of *Cyril*, "Ye refuſe to bring Sa-"crifices to the Altar and offer "them, becauſe the Fire does "not deſcend from Heaven "and conſume the Sacrifices, "as it did in *Moſes*'s Time: "This happened once to *Mo-"ſes*, and again long after to "*Elijah* the *Tiſhbite*." See what follows concerning the Fire from Heaven. *Cyprian* in III. of his Teſtimonies, ſays, "That in the Sacrifices, all "thoſe that God accepted of, "Fire came down from Hea-"ven, and conſumed the "Things ſacrificed." *Menander* alſo in his *Phœnician* Hiſtory mentions that great Drought, which happened in the Time of *Elias*, that is, when *Ithobalus* reigned amongſt the *Tyrians*. See *Joſephus* in his Ancient Hiſtory, Book VIII. Chap. 7.

ſervation, that there was not only very (*a*) ſevere Puniſhments threatned amongſt the *Hebrews*, to any who ſhould falſely aſſume the Gift of Prophecy, (*b*) but very many Kings, who by that means might have procured great Authority to themſelves; and many learned men, (*c*) ſuch as *Eſdras* and others, dared not to aſſume this Honour to themſelves; (*d*) nay, ſome Ages before Chriſt's Time, no body dared to do it. Much leſs could ſo many thouſand People be impoſed upon, in avouching a conſtant and public Miracle, I mean (*e*) that

(*a*) *Severe Puniſhments*, &c.] Deut. XIII. 5. XVIII. 20. and the following.

(*b*) *But very many Kings*, &c.] No body dared to do it after *David*.

(*c*) *Such as Eſdras*, &c.] The *Hebrews* uſed to remark upon thoſe Times, *Hitherto the Prophets, now begin the Wiſe Men.*

(*d*) *Nay, ſome Ages before Chriſt's Time*, &c.] Therefore in the Iſt Book of *Maccabees*, IV. 46. we read, that the Stones of the Altar which was defiled were laid aſide. *until there ſhould come a Prophet to ſhew what ſhould be done with them.* And in the IXth Chap. *ver.* 27. of the ſame Book. "So was there a great Affliction in *Iſrael*, the like "whereof had never been, ſince "the Time that there were "no Prophets amongſt them." The ſame we find in the *Talmud*, in the Title concerning the Council.

(*e*) *That of the Oracle*, &c.] See *Exodus* XXVIII. 30. *Levit.* VIII. 8. *Numb.* XXVII. 21. *Deut.* XXXIII. 8. 1 *Sam.* XXI. 11. XXII. 10, 23, 15. XXIII. 2, 5, 9. 10, 11, 12. XXVIII. 6. Add *Nehem.* VII. 65. and *Joſephus*'s Book III. 9. This is what is meant by the Words ἐρώτημα δήλων, *the conſulting* (an Oracle,) *where you will have an Anſwer as clear as Light itſelf:* In the Son of *Syrach* XXXIII. 4. For the Word δῆλα, *clear*, anſwers to the *Hebrew* אורים *Urim*, and ſo the Seventy tranſlate, it in the forecited Places, *Numb.* XXVII. 21. 1 *Sam.* XXVIII. 6. and elſewhere δήλωσιν *making clear*, as *Exod.* XXVIII. 26. *Lev.* VIII. 8 They alſo tranſlate תמים *Thumim*, ἀλήθειαν, *Truth*; The *Egyptians* imitated this, juſt as Children do Men. *Diodorus*, Book I. relating the Affairs of the *Egyptians*, ſays of the *Chief Judge*, *that He hath Truth hanging about his Neck.* And again afterwards, "The King com-"mands that all Things ne-"ceſſary and fitting ſhould be "provided for the Subſiſtence "of

that of the Oracle, (*a*) which ſhined on the High Prieſt's Breaſt, which is ſo firmly believed by all the *Jews*, to have remained till the Deſtruction of the firſt Temple, that their Anceſtors muſt of neceſſity be well aſſured of the Truth of it.

Sect. XVII. *The ſame proved alſo from Predictions.*

There is another Argument to prove the Providence of God, very like to this of Miracles, and no leſs powerful, drawn from the foretelling of future Events, which was very often and very expreſsly done amongſt the *Hebrews*; ſuch as the (*b*) Man's being childleſs who ſhould rebuild *Jericho*; the deſtroying the Altar of *Bethel*, by King *Joſiah* by Name, (*c*) above three hundred Years before

" of the Judges, and that the " Chief Judge ſhould have " great Plenty. This Man " carries about his Neck, an " Image of precious Stones, " hanging on a golden Chain, " which they call Truth, and " they then begin to hear " Cauſes, when the Chief Judge " has fixed this Image of " Truth." And *Ælian*, Book XIV. Ch. 24. of his various Hiſtory. " The Judges " in old Time amongſt the " *Egyptians*, were Prieſts, the " oldeſt of which was chief " Prieſt, who judged every " one; and he ought to be a " very juſt Man, and one that " ſpared no body. He wore " an Ornament about his " Neck, made of Saphire Stone, " which was called Truth." The Babyloniſh *Gemara*, Ch. I. of the Book called *Joma*, ſays that ſome Things in the firſt Temple were wanting in the ſecond, as the Ark with the Mercy-Seat, and the *Cherubims*, the Fire coming from Heaven, the *Shecinah*, the Holy Ghoſt, and the *Urim* and *Thumim*.

(*a*) *Which ſhined on the High Prieſt's Breaſt*, &c.] This is a Conjecture of the *Rabbins*, without any Foundation from Scripture. It is much more credible, that the Prieſt pronounced the Oracle with his Mouth. See our Obſervat. on *Exod.* XXVIII. 30. *Numb.* XXVII. 31. *Le Clerc.*

(*b*) *The Man's being childleſs*, &c.] Compare *Joſhua* VI. 26. with 1 *Kings* XVI. 34.

(*c*) *Above three hundred Years*, &c.] CCCLX1. as *Joſephus* thinks.

fore it came to pass: so also *Isaiah* foretold the (*a*) very Name and principal Acts of *Cyrus*; and *Jeremiah* the Event of the Seige of *Jerusalem*, after it was surrounded by the *Chaldæans*; and *Daniel* (*b*) the Translation of the Empire from the *Assyrians*, to the *Medes* and *Persians*, and (*c*) from them to *Alexander* of *Macedon* (*d*) whose Successors to part of his Kingdom, were to be the Posterity of *Lagus* and *Seleucus*; and what Evils the *Hebrews* should undergo from all these, particularly (*e*) the famous *Antiochus*; so very plainly, (*f*) that *Porphyry*, who compared the *Græcian* Histories, extant in his Time, with the Prophecies; could not make it out any other way, but by saying, that the Things ascribed to *Daniel*, were wrote after they came to pass; which is the same as if any one should deny, that what is now extant under the Name of *Virgil*, and was always thought to be his, was

thinks in his antient History, Book X. Chap. 5.

(*a*) *The very Name*, &c.] Chap. XXXVII, XXXVIII. For the fulfilling, see Chap. XXXIX. and LII. *Eusebius*, Boo IX. ch 39. of his Præpar. brings a Testimony out of *Eupolemus*, both of the Prophecy and the fulfilling of it.

(*b*) *The Translation of the Empire*, &c.] *Daniel* I 32, 39. V. 28. VII. 5. VIII 3, 20. X 20. XI. 2.

(*c*) *From them to* Alexander, &c.] In the forecited Chap. II. 32, and 39. VII. 6. VIII. 5, 6, 7, 8, 21. X. 20. XI. 3. 4.

(*d*) *Whose Successors*, &c.] Chap. II. 33, 40. VII, 7, 9, 23, 24. VIII. 22. X. 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20.

(*e*) *The famous* Antiochus, &c.] VII. 8, 11, 20, 24, 25. VIII. 9, 10, 11, 12, 13, 14, 23, 24, 25, 26. XI. 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45. XII. 1, 2, 3, 11. *Josephus* explains these Places as we do, Book X. Ch. 12; and Book XII. Ch 11 and Book I. Ch. 1. of his *Jewish* War. *Chrysostom* II. against the *Jews*; making use of the Testimony of *Josephus*, and *Polychronius*, and other *Greek* Writers.

(*f*) *That Porphyry*, &c.] See *Jerom* upon *Daniel* throughout.

was writ by him in *Auguſtus*'s Time. For ther was never any more doubt amongſt the *Hebrews* concerning the one, than there was amongſt the *Romans*, concerning the other. To all which may be added, the many and expreſs Oracles (*a*) amongſt thoſe of *Mexico* and *Peru*, which foretold the coming of the *Spaniards* into thoſe Parts, and the Calamities that would follow.

And by other Arguments.

(*b*) To this may be referred very many Dreams exactly agreeing with the Events; which both as to themſelves and their Cauſes were ſo utterly unknown to thoſe that dreamed them, that they cannot without great Shameleſſneſs be attributed to natural Cauſes; of which kind the beſt Writers afford us eminent Examples. (*c*) *Tertullian* has made

(*a*) *Amongſt thoſe of* Mexico, &c.] (*Garcillazzo de la Vega*) *Inca*, *Acoſta*, *Herrera*, and others, relate ſtrange Things of theſe Oracles. See *Peter Cieza*, Tome II. of the *Indian* Affairs.

(*b*) *To this may be referred*, &c.] What is here ſaid, does not ſo much prove the Exiſtence of God, who takes care of the Affairs of Men; as that there are preſent with them ſome inviſible Beings, more powerful than Men, which whoever believes, will eaſily believe that there is a God. For there is no neceſſity that all Things, which come to paſs different from the common Courſe of Nature, ſhould be aſcribed to God himſelf; as if whatever cannot be effected by Men, or the Power of corporeal Things, muſt be done by him himſelf. *Le Clerc.*

(*c*) *Tertullian has made a Collection*, &c.] Chap. XLVI. where he relates the remarkable Dreams of *Aſtyages*, of *Philip* of *Macedon*, of *the Himerræan* Woman, of *Laodice*, of *Mithridates*, of *Illyrian Balaris*, of *M. Tully*, of *Artorius*, of the Daughter of *Polycrates*. *Samius*, whom *Cicero* calls his Nurſe, of *Cleonomus Picta*, of *Sophocles*, of *Neoptolemus* the Tragedian. Some of theſe we find in *Valerius Maximus*, Book I. Ch. 7. beſides that of *Calpurnia* concerning *Cæſar*, of *P. Decius* and *T. Manlius*, the Conſuls, *T. Atinius*, *M. Tully* in his Baniſhment, *Hannibal*, *Alexander the Great*, *Simonides*, *Cræſus*,

made a Collection of them in his Book of the Soul; and (*a*) Ghosts have not only been seen, but also heard to speak, as we are told by those Historians who have been far from superstitious Credulity; and by Witnesses in our own Age, who lived in *Sina*, *Mexico*, and other Parts of *America*; neither ought we to pass by (*b*) that common

Cræsus, the Mother of *Dionysius* the Tyrant. *C. Sempronius Gracchus*; *Cassius* of *Parmenia*, *Aterius Rufus* the *Roman* Knight, *Hamilcar* the *Carthaginian*, *Alcibiades* the *Athenian*, and a certain *Arcadian*. There are many remarkable things in *Tully's* Books of Divination; neither ought we to forget that of *Pliny*, Book XXV. Chap. 2. concerning the Mother of one that was fighting in *Lusitania*. And also those of *Antigonus* and *Artuculeus*, who was the first of the Race of the *Osmanidæ* in the *Lipsian Monita*, Book I. Chap. 5. and others collected by the industrious *Theodore Zuinger*, Vol V. Book IV. the Title of which is *Concerning Dreams*.

(*a*) *And Ghosts have not only*, &c.] See *Plutarch* in the Life of *Dion* and *Brutus*, and *Appion* of the same *Brutus*, in the fourth of his *Civilia*, and *Florus*, Book IV. Chap 7. Add to these, *Tacitus* concerning *Curtius Rufus*, Annal. XI. which same History is in *Pliny*, Epist XXVII. Book VII together with another; concerning that which that wise and couragious Philosopher *Athenodorus* saw at *Athens*. And those in *Valerius Maximus*, Book I. Chap. 8. especially that of *Cassius* the *Epicuræan*, who was frighted with the sight of *Cæsar*, whom he had killed; which is in *Lipsius*, Book I. Chap. 5. of his *Warnings*. Many such Histories are collected by *Crysippus*, *Plutarch* in his Book of the Soul, and *Numenius* in his second Book of the Soul's Immortality, mentioned by *Origen* in his fifth Book against *Celsus*.

(*b*, *That common Method*, &c.] See the Testimonies of this Matter, collected by *Francis Turet*, upon the 74th Epistle of *Ivon* Bishop of *Chartres*. *Sophocles's Antigone* tells us how old this is, where the *Theban* Relations of *Oedipus* speak thus:

We are prepared to handle red hot Iron,
To pass through Fire, or to invoke the Gods,
That we are innocent, and did not do it.

Which we learn also, from the Report of *Strabo*, Book V. and *Pliny's* Natural Hist. Book VII. Chap. 2. and *Servius* upon *Virgil's*

mon Method of examining Perſons Innocence, by walking over red hot Plow-ſhares, *viz. Fire-Ordeal*, mentioned in ſo many Hiſtories of the *German* Nation, and in their very Laws.

Sect. XVIII. *The Objection of Miracles not being ſeen now, anſwered.*

Neither is there any Reaſon, why any one ſhould object againſt what has been ſaid, becauſe no ſuch Miracles are now ſeen, nor no ſuch Predictions heard. For it is ſufficient to prove a Divine Providence, that there ever have been ſuch. Which being once eſtabliſhed, it will follow; that we ought to think God Almighty forbears them now, for as wiſe and prudent Reaſons, as he before did them. Nor is it fit that the Laws given to the Univerſe, for the natural Courſe of Things, and that what is future might be uncertain; ſhould always, or without good Reaſon, be ſuſpended, but then only, when there was a ſufficient Cauſe; as there was at that Time, when the Worſhip of the true God was baniſhed almoſt out of the World, being confined only to a ſmall Corner of it, *viz. Judæa*; and was to be defended from that Wickedneſs which ſurrounded it, by frequent Aſſiſtance. Or when the Chriſtian Religion, concerning

Virgil's XIth *Æneid*. Alſo thoſe Things, which were ſeen of old, in *Feronia*'s Grove upon the Mountain *Soracte*. To theſe Things, which happened contrary to the common Courſe of Nature, we may add, I think, thoſe we find made uſe of, to preſerve Men's Bodies from being wounded by Arrows. See alſo the certain Teſtimonies, concerning thoſe who have ſpoke after their Tongues were cut out upon the account of Religion, ſuch as *Juſtinian*, Book I. C. of the *Prætorian* Office; concerning a Præfect in *Africa*. *Procopius* in the 1ſt of his *Vandalicks*. *Victor Uticenſis* in his Book of Perſecutions. and *Æneas Gaza* in *Theophraſtus*.

cerning which we ſhall afterwards particularly treat, was, by the Determination of God, to be ſpread all over the World.

SECT. XIX. *And of there being ſo much Wickedneſs.*

SOME Men are apt to doubt of a Divine Providence, becauſe they ſee ſo much Wickedneſs practiſed, that the World is in a Manner overwhelmed with it, like a Deluge: Which they contend ſhould be the Buſineſs of Divine Providence, if there were any, to hinder or ſuppreſs. But the Anſwer to ſuch, is very eaſy. When God made Man a free Agent, and at liberty to do well or ill, (reſerving to himſelf alone a neceſſary and immutable Goodneſs) (*a*) it was not fit that he ſhould put ſuch a Reſtraint upon evil Actions, as was inconſiſtent

(*a*) *It was not fit*, &c.] Thus *Tertullian* againſt *Marcion* II. "An entire Liberty of the "Will, is granted him either way, that he may always appear to be Maſter of "himſelf, by doing of his "own accord that which is "good, and avoiding of his "own accord that which is "evil. Becauſe Man, who is "in other Reſpects, ſubject to "the Determination of God, "ought to do that which is "juſt, out of the good pleaſure of his own free Will. "But neither the Wages of "that which is good or evil, "can juſtly be paid to him "who is found to be good or "evil out of Neceſſity, and "not out of Choice. And "for this Reaſon was the "Law appointed, not to exclude, but to prove Liberty, "by voluntarily performing "Obedience to it, or by voluntarily tranſgreſſing it; ſo "that in either Event the Liberty of the Will is manifeſt." And again afterwards. "Then the Conſequence "would have been; that God "would have withdrawn that "Liberty, which was once "granted to Man, that is, "would have retained within "himſelf his Fore-knowledge "and exceeding Power, where-"by he might have interpoſed, "to hinder Man from falling "into Danger, by trying to "make an ill Uſe of his Liberty. For if he had interpoſed, he "would then have taken away "that Liberty, which his Reaſon and Goodneſs had given "them." *Origen* in his IVth Book

conſiſtent with this Liberty. But whatever Means of hindering them, were not repugnant to ſuch Liberty; as eſtabliſhing and promulging a Law, external and internal Warnings, together with Threatnings and Promiſes; none of theſe were neglected by God: Neither would he ſuffer the Effects of Wickedneſs, to ſpread to the furtheſt; ſo that Government was never utterly ſubverted, nor the Knowledge of the Divine Laws entirely extinguiſhed. And even thoſe Crimes that were permitted, as we hinted before, were not without their Advantages, when made uſe of either to puniſh thoſe who were equally wicked, or to chaſtiſe thoſe who were ſlipt out of the way of Virtue, or elſe to procure ſome eminent Example of Patience and Conſtancy, in thoſe who had made a great Progreſs in Virtue. (*a*) *Laſtly*, Even they themſelves, whoſe Crimes ſeemed to be overlooked for a time, were for the moſt part puniſhed, with a proportionable Puniſhment, that the Will of God might be executed againſt them, who acted contrary to his Will.

Sect. XX. *And that ſo great, as to oppreſs good Men.*

And if at any Time, Vice ſhould go unpuniſhed, or, which is wont to offend many weak Perſons, ſome good Men, oppreſſed by the Fury of the Wicked, ſhould not only lead a troubleſome Life, but alſo undergo an infamous Death; we muſt not preſently from hence conclude againſt a Divine Providence; which, as we have before obſerved,

Book againſt *Celſus*, handles this Matter, as he uſes to do others, very learnedly; where amongſt other things, he ſays, *That you deſtroy the Nature of Virtue, if you take away Liberty,*

(*a*) *Laſtly, Even they themſelves*, &c.] Concerning this whole Matter, See the Note at Sect. VIII.

ſerved, is eſtabliſhed by ſuch ſtrong Arguments; but rather, with the wiſeſt Men, draw this following Inference:

Sect. XXI. *This may be turned upon them, ſo as to prove, that Souls ſurvive Bodies.*

That ſince God has a Regard to human Actions, who is himſelf juſt; and yet theſe things come to paſs in the mean time; we ought to expect a Judgment after this Life, leſt either remarkable Wickedneſs ſhould continue unpuniſhed, or eminent Virtue go unrewarded and fail of Happineſs.

Sect. XXII. *Which is confirmed by Tradition.*

In (*a*) order to eſtabliſh this, we muſt firſt ſhew, that Souls remain after they are ſeparated from their Bodies; which is a moſt ancient Tradition derived from our firſt Parents, (whence elſe could it come?) to almoſt all civilized People; as appears (*b*) from *Homer*'s Verſes, (*c*) and from the Philoſophers, not only the *Greeks*, but alſo the ancient *Gauls*, (*d*) which were called *Druids*, and

(*a*) *In order to eſtabliſh this*, &c.] Whoever has a mind to read this Argument more largely handled, I refer him to *Chryſoſtom* on the IId. Cor. Chap. 18. and to his *Ethicks* Tome VI. againſt thoſe who affirm that human Affairs, are regulated by *Dæmons:* And to his IVth Diſcourſe upon Providence.

(*b*) *From* Homer's *Verſes*, &c.] Eſpecially in that Part called νεκυια, *concerning thoſe that are departed:* To which may be added, the like in *Virgil*, in *Seneca*'s *Oedipus*, *Lucan*, *Statius*, and that in *Samuel* 1. *Sam.* XXVIII.

(*c*) *And from the Philoſophers*, &c.] *Pherecydes*, *Pythagoras*, and *Plato*, and all the Diſciples of them. To theſe *Juſtin* adds *Empedocles*, and many Oracles in his IId. Apologetick; and *Xenocrates*.

(*d*) *Which were called* Druids, &c.] Theſe taught, that Souls did not die. See *Cæſar*, Book VI. of the War with the

(*a*) and from the *Indians* called *Brachmans*, and from thoſe Things, which many Writers have related, (*b*) concerning the *Egyptians* (*c*) and *Thracians*, and alſo by the *Germans*. And moreover, concerning a Divine Judgment after this Life, we find many Things extant, not only among the *Greeks* (*d*) but alſo

the *Gauls*, and *Strabo*, Book IV. of the ſame. *Theſe and others ſay, that Souls are incorruptible*; (ſee alſo *Lucan*, Book I. 455.)

(*a*) *And from the* Indians *called* Brachmans, &c.] Whoſe Opinion *Strabo* explains to us thus, Book XV. "We are to think "of this Life, as of the State "of a Child before it be born; "and of Death, as a Birth to "that which is truly Life and "Happineſs, to wiſe Men." See alſo a remarkable place concerning this Matter, in *Porphyry*'s IVth Book, againſt eating Living Creatures.

(*b*) *Concerning the* Egyptians, &c.] *Herodotus* in his *Euterpe* ſays, that it was the Opinion of the *Egyptians, That the Soul of Man was immortal.* The ſame is reported of them by *Diogenes Laertius*, in his Preface, and by *Tacitus* Book V. of his Hiſtory of the *Jews*. *They buried rather than burnt their Bodies, after the Manner of the* Egyptians; *they having the ſame Regard and Perſuaſion concerning the Dead.* See *Diodorus Siculus*, concerning the Soul of *Oſiris*; and *Servius* on the VIth *Æneid*, moſt of which is taken from the *Egyptian*.

(*c*) *And* Thracians, &c.] See again here, the Places of *Hermippus*, concerning *Pythagoras*, which we before quoted out of *Joſephus*. *Mela*, Book II. concerning the *Thracians*, ſays, "Some think, that the "Souls of thoſe who die, re-"turn again; others, that "though they do not return, "yet they do not die, but go "to a more happy Place." And *Solinus* concerning the ſame, Ch. X. "Some of them "think, that the Souls of thoſe "who die, return again; o-"thers, that they do not die, "but are made more happy." Hence aroſe that Cuſtom of attending the Funerals with great Joy, mentioned by theſe Writers, and by *Valerius Max.* Book I. Chap. V. 12. That which we before quoted out of the Scholiaſt upon *Ariſtophanes*, makes this the more credible, *viz.* that ſome of the *Hebrews* of old came into *Thrace*.

(*d*) *But alſo amongſt the* Egyptians, &c.] *Diodorus Siculus*, Book I. ſays, that what *Orpheus* delivered, concerning Souls, departed, was taken from the *Egyptians*. Repeat what we now quoted out of *Tacitus*.

alſo among the *Egyptians* (*a*) and *Indians*, as *Strabo*, *Diogenes Laërtius*, and (*b*) *Plutarch* tell us: To which we may add a Tradition, that the World ſhould be burnt; which was found of Old (*c*) in *Hyſtaſpes* and the *Sibyls*, and now alſo (*d*) in *Ovid* (*e*) and *Lucan*,

(*a*) *And* Indians, &c.] Amongſt whoſe Opinions *Strabo*, Book XV. reckons that *concerning the Judgments that are exerciſed amongſt the Souls departed.*

(*b*) *And* Plutarch, &c.] Concerning thoſe whoſe Puniſhment is deferred by the Gods and concerning the Face of the Moon's Orb. See a famous Place of his, quoted by *Euſebius*, Book XI. Ch. 38. of his Goſpel Preparat. out of the Dialogue concerning the Soul.

(*c*) *In* Hyſtaſpes *and the* Sibyls, &c.] See *Juſtin*'s IId Apologetick, and *Clemens*, *Strom.* VI. whence is quoted that from the Tragœdian.

For certainly the Day will come, 'twill come,
When the bright Sky ſhall from his Treaſure ſend
A liquid Fire, whoſe all-devouring Flames,
By Laws unbounded, ſhall deſtroy the Earth,
And what's above it; all ſhall vaniſh then.
The Water of the Deep ſhall turn to Smoke,
The Earth ſhall c aſe to nouriſh Trees; the Air,
Inſtead of bearing up the Birds, ſhall burn.

(*d*) *In* Ovid, &c.] *Metamorphoſes*, Book I.

For he remembred 'twas by Fate decreed
To future times, that Sea, and Earth, and Heav'n
Should burn, and this vaſt Frame of Nature fail.

(*e*) *And* Lucan, &c.] Book I.

So when this Frame of Nature is diſſolv'd,
And the laſt Hours, in future Times, approach,
All to its antient Chaos ſhall return;
The Stars confounded tumble into Sea,
The Earth refuſe its Banks, and try to throw
The Ocean off. The Moon attack the Sun,
Driving Her Chariot through the burning Sky,
Enrag'd, and challenging to rule the Day.
The Order of the World's diſturb'd throughout.

Lucan,

Lucan, and amongst (*a*) the *Indians* in *Siam*; a Token of which, is the Sun's approaching nearer to the Earth, (*b*) observed by Astronomers. So likewise, upon the first going into the *Canary Islands* and *America*, and other distant Places, the same Opinion, concerning Souls and Judgment, was found there.

Sect. XXIII. *And no way repugnant to Reason.*

(*c*) Neither can we find any Argument drawn from Nature, which overthrows this, an ancient

Lucan was preceded by his Uncle *Seneca*, in the end of his Book to *Marcia*; *The Stars shall run upon each other; and every Thing being on a Flame, that which now shines regularly, shall then burn in one Fire.*

(*a*) *The* Indians *in* Siam, &c,] See *Ferdinand Mendesius*.

(*b*) *Observed by Astronomers*, &c.] See *Copernicus*'s Revolutions, Book III. Ch. 16. *Joachim Rheticus* on *Copernicus*, and *Gemma Frisius*. See also *Ptolomy*, Book III. Ch. 4. of his *Mathematical Syntax*. That the World is not now upheld by that Power it was formely, as itself declares; *and that its Ruin is evidenced, by the Proof, how the Things in it fail*, says *Cyprian* to *Demetrius*. The Earth is nearer to the Sun in its *Peribelions*, that is, when it is in the extreme Parts of the lesser Axis of its *Parabola*, though the Earth always approaches at the same Distances; yet it is manifest from hence, that at the Will of God, it may approach still nearer, and if it so pleases him, be set on Fire by the Sun, as it happens to Comets. *Le Clerc*. "It were "to be wished that the learned "Remarker had left out this "and some other Notes of "this Kind, unless he had "studied such sort of Things "more."

(*c*) *Neither can we find any Argument*, &c.] This Matter might be handled more exactly, and upon better Principles of Philosophy, if our Room would allow it. I. We ought to define what we mean by the *Death of the Soul*, which would happen, if either the Substance of the Soul were reduced to nothing, or if there were so great a Change made in it, that it were deprived of the Use of all its Faculties; thus Material Things are said to be destroyed, if either their Substance ceases to be, or if their Form be so altered, that they are no longer of the same Species; as when Plants are burnt or putrifyed: the like to which befals Brute Creatures. II. It cannot be proved that the Substance of the Soul

cient and extenſive Tradition: For all thoſe Things which ſeem to us to be deſtroyed, are either deſtroyed by the Oppoſition of ſomething more powerful than themſelves, as Cold is deſtroyed by the greater Force of Heat: or by taking away the Subject upon which they depend, as the Magnitude of a Glaſs, by breaking it; or by the Defect of the efficient

periſhes: For Bodies are not entirely deſtroyed, but only divided, and their Parts ſeparated from each other. Neither can any Man prove, that the Soul ceaſes to think, which is the Life of the Soul, after the Death of the Man; for it does not follow, that when the Body is deſtroyed, the Mind is deſtroyed too, it having never yet been proved, that it is a Material Subſtance III. Nor has the contrary yet been made appear, by certain Philoſophick Arguments, drawn from the Nature of the Soul; becauſe we are ignorant of it It is true indeed, that the Soul is not, by its own Nature, reduced to nothing; neither is the Body; this muſt be done by the particular Act of their Creator But it may poſſibly be without any Thought or Memory; which State, as I before ſaid, may be called the Death of it. But IV. If the Soul, after the Diſſolution of the Body, ſhould remain for ever in that State, and never return to its Thought or Memory again, then there can be no Account given of Divine Providence, which has been proved to be, by the foregoing Arguments. God's Goodneſs and Juſtice, the Love of Virtue, and Hatred to Vice; which every one acknowledges in him, would be only empty Names; if he ſhould confine his Benefits to the ſhort and fading good Things of this Life, and make no Diſtinction betwixt Virtue and Vice; both good and bad Men equally periſhing for ever, without ſeeing in this Life any Rewards or Puniſhments diſpenſed to thoſe who have done well or ill: And hereby God would ceaſe to be God, that is, the moſt perfect Being; which, if we take away, we cannot give any Account of almoſt any other Thing, as *Grotius* has ſufficiently ſhewn, by thoſe Arguments, whereby he has demonſtrated, that all Things were created by God. Since therefore there is a God, who loves Virtue and abhors Vice; the Souls of Men muſt be Immortal, and reſerved for Rewards or Puniſhments in another Life. But this requires further Enlargement. *Le Clerc.* The Proof of the Soul's Immortality, drawn from the Conſideration of the Nature of it, may be ſeen in its full Force in Dr. *Clarke*'s Letter to Mr. *Dodwell* and the Defences of it.

efficient Cause, as Light by the Absence of the Sun. But none of these can be applied to the Mind; not the first, because nothing can be conceived contrary to the Mind; nay, such is the peculiar Nature of it, that it is capable equally, and at the same time, of contrary Things in its own, that is, in an intellectual Manner. Not the second, because there is no Subject upon which the Nature of the Soul depends; (*a*) for if there were any, it would be a Human Body; and that it is not so, appears from hence, that when the Strength of the Body fails by Action, the Mind only does not contract any Weariness by acting. (*b*) Also the Powers of the Body suffer, by the too great Power of the Things, which are the Objects of them, as Sight by the Light of the Sun. (*c*) But the Mind is rendered

(*a*) *For if there were any*, &c.] That there is none, *Aristotle* proves very well from Old Men, Book I. Ch. IV. concerning the Soul. Also Book III. Chap. IV. he commends *Anaxagoras*, for saying, that the Mind was simple and unmixt, that it might distinguish other Things.

(*b*) *Also the Powers of the Body*, &c.] *Aristotle*, Book III. of the Soul says: "That there "is not the like Weakness in "the intellectual Part, that "there is in the Sensitive, is "evident from the Organs of "Sense, and from Sensation "itself; for there can be no "Sensation, where the Object "of such Sensation, is too "strong; that is, where the "Sound is to loud, there is "no Sound: and where the "Smell is too strong, or the "Colours too bright, they "cannot be smelt nor seen. "But the Mind, when it con-"siders Things most excellent "to the Understanding, it is "not hindered by them from "thinking, any more than it "is by meaner Things, but "rather excited by them; be-"cause the Sensitive Part can-"not be separated from the "Body, but the Mind may." Add to this, the famous Place of *Plotinus*, quoted by *Eusebius*, in his *Prepar.* Book XV. Ch. 22. Add also, that the Mind can overcome those Passions which arise from the Body, by its own Power; and can chuse the greatest Pains and even the Death of it.

(*c*) *But the Mind is rendered*, &c.] And those are the most excellent Actions of the Mind, which call it off most from the Body.

rendered the more perfect, by how much the more excellent the Things are, about which it is converſant; as about Figures abſtracted from Matter, and about univerſal Propoſitions. The Powers of the Body are exerciſed about thoſe Things which are limited by Time and Place, but the Mind, about that which is Infinite and Eternal. Therefore, ſince the Mind in its Operations, does not depend upon the Body, ſo neither does its Exiſtence depend upon it; for we cannot judge of the Nature of thoſe Things which we do not ſee, but from their Operations. Neither has the third Method of being, deſtroyed, any Place here: For there is no Efficient Cauſe, from which the Mind continually flows: Not the Parents, becauſe the Children live after they are dead. If we allow any Cauſe at all, from whence the Mind flows, it can be no other than the firſt and univerſal Cauſe, which as to its Power, can never fail; and as to its Will, that That ſhould fail, that is, that God ſhould will the Soul to be deſtroyed, this can never be proved by any Arguments.

Sect. XXIV. *But many Things favour it.*

Nay, There are many, not inconſiderable Arguments, for the contrary; ſuch as (*a*) the abſolute Power every Man has over his own Actions; a natural

(*a*) *The abſolute Powers every Man has over his own Actions*, &c.] And over all other Living Creatures. To which may be added, the Knowledge of God, and of Immortal Beings. *An Immortal Creature is not underſtood by any mortal one*, ſays *Salluſt* the Philoſopher. One remarkable Token of this Knowledge, is, that there is nothing ſo grievous, which the Mind will not deſpiſe, for the ſake of God. Beſides, the Power of Underſtanding and Acting, is not limited, as it is in other Creatures, but unwearied, and extends itſelf infinitely, and is by this means like unto God; which

natural Desire of Immortality; the Power of Conscience, which comforts him when he has performed any good Actions, though never so difficult; and, on the contrary, (*a*) torments him, when he has done any bad Thing; especially at the Approach of Death, as it were, with a Sense of impending Judgment; (*b*) the Force of which, many times could not be extinguished by the worst of Tyrants, tho' they have endeavoured it never so much; as appears by many Examples.

Sect. XXV. *From whence it follows, that the End of Man, is Happiness after this Life.*

If then the Soul be of such a Nature, as contains in it no Principles of Corruption; and God has given us many Tokens, by which we ought to understand,

which Difference of Man from other Creatures, was taken Notice of by *Galen*.

(*a*) *Torments him when he has done*, &c.] See *Plato*'s IIst Book of his Common-wealth: "When Death seems to approach any one, Fear and "Sollicitude comes upon him, "about those Things which "before he did not think of."

(*b*) *The Force of which*, &c.] Witness that Epistle of *Tiberius* to the Senate. "What "I should write to you, O "Senators, or how I should "write, or what I should not "write, at this Time, let the "Gods and Goddesses destroy "me, worse than I now feel "myself to perish, if I know." Which Words, after *Tacitus* had recited in the VIth of his Annals, he adds, "So far "did his Crimes and Wicked-"ness turn to his Punishment. "So true is that Assertion of "the Wisest of Men, that if "the Breasts of Tyrants were "laid open, we might behold "the Gnawings and Sting-"ings of them; for as the "Body is bruised with Stripes, "so the Mind is torn with "Rage and Lust and evil De-"signs." The Person which *Tacitus* here means, is *Plato*, who says of a Tyrant, in Book IX of his Common-wealth: "He would appear to be in "reality a Beggar, if any one "could but see into his whole "Soul; full of Fears all his "Life long, full of Uneasiness "and Torment." The same Philosopher has something like this in his *Gorgias*. *Suetonius*, Ch. 67. being about to recite

underſtand, that his Will is, it ſhould remain after the Body; there can be no End of Man, propoſed, more worthy of Him, than the Happineſs of that State; and this is what *Plato* and the *Pythagoreans* ſaid, (*a*) that the End of Man was, to be made moſt like to God. Thus what Happineſs is, and how to be ſecured, Men may make ſome Conjectures; but if there be any thing concerning it, revealed from God, that ought to be eſteemed, moſt true and moſt certain.

Sect. XXVI. *Which we muſt ſecure, by finding out the true Religion.*

Now ſince the Chriſtian Religion, recommends itſelf above all others; whether we ought to give Credit to it or no, ſhall be the Buſineſs of the ſecond Part of this Work to examine.

the forementioned Epiſtle of *Tiberius*, introduces it thus. "At laſt when he was quite "wearied out, in the Begin- "ning of ſuch an Epiſtle as "this, he confeſſes almoſt all "his Evils." *Claudian* had an Eye to this Place of *Plato*, when he deſcribes *Rufinus* in his ſecond Poem.

——————————*Stains within*
Deform his Breaſt, which bears the Stamp of Vice.

(*a*) *That the End of Man was*, &c.] Which the *Stoicks* had from *Plato*, as *Clement* remarks. *Strom.* V.

BOOK II.

SECT. I. *That the Chriſtian Religion is true.*

THE Deſign then of this ſecond Book, (after having put up our Petitions to Chriſt the King of Heaven, that he would afford us ſuch Aſſiſtances of his holy Spirit, as may render us ſufficient for ſo great a Buſineſs) is, not to treat particularly of all the Opinions in Chriſtianity; but only to ſhow that the Chriſtian Religion itſelf, is moſt true and certain; which we attempt thus.

SECT. II. *The Proof that there was ſuch a Perſon as Jeſus.*

THAT Jeſus of *Nazareth*, formerly lived in *Judæa*, in the Reign of *Tiberius* the *Roman* Emperor, is conſtantly acknowledged, not only by Chriſtians, diſperſed all over the World, but alſo by all the Jews which now are, or have ever wrote ſince that time; the ſame is alſo teſtified by Heathens, that is, ſuch as did not write, either of the Jewiſh, or of the Chriſtian Religion, (*a*) *Suetonius*, (*b*) *Tacitus*,

(*a*) *Suetonius*, &c.] In his *Claudius*, Chap. 25. where *Chreſto* is put for *Chriſto*, becauſe that Name was more known to the *Greeks* and *Latins*.

(*b*) *Tacitus*, &c.] Book XV. where he is ſpeaking of the Puniſhment of the Chriſtians. *The Author of that Name was Chriſt, who in the Reign of* Tiberius, *ſuffered Puniſhment under his Procurator* Pontius Pilate. Where the great Crimes and Hatred to human kind they are charged with, is nothing elſe but their Contempt of Falſe Gods; which ſame Rea-

Tacitus, (a) *Pliny* the Younger, and many after these.

That he died an ignominious Death.

THAT the same Jesus was crucified by *Pontius Pilate*, the President of *Judæa*, is acknowledged by all the same Christians, notwithstanding it might seem dishonourable to them who worship such a Lord.

son *Tacitus* had, to curse the *Jews*; and *Pliny* the Elder, when he calls the *Jews a People remarkable for Contempt of the Gods*. That is, very many of the *Romans* were come to this, that their Consciences were not affected by that Part of their Theology which was Civil (which *Seneca* commends) but they feigned it in their outward Actions, and kept it as a Command of the Law; looking upon Worship, as a Thing of Custom, more than in Reality. See the opinion of *Varro* and *Seneca* about this matter, which is the same with that of *Tacitus*; in *Augustin*, Book V. Chap. 33. and Book VI. Chap. 10, of his City of God. In the mean Time it is worthy observing, that *Jesus*, who was punished by *Pontius Pilate*, was acknowledged by many at *Rome* in *Nero's* Time, to be the Christ. Compare that of *Justin* in his IId. Apologetick concerning this History; where he addresses himself to the Emperors and *Roman* Senate, who might know those Things from the Acts.

(a) Pliny *the Younger*, &c.] The Epistle is obvious to every one, *viz.* Book X. Chap. 97. which *Tertullian* mentions in his Apologetick, and *Eusebius* in his *Chronicon*; where we find, that the Christians were used to say a Hymn to Christ as God, and to bind themselves not to perform any wicked Thing, but to forbear committing Theft, Robbery, or Adultery; to be true to their Word, and strictly perform their Trust. *Pliny* blames their Stubbornness and inflexible Obstinacy in this one Thing; that they would not invoke the Gods, nor do Homage with Frankincense and Wine, before the Shrines of Deities, nor curse Christ, nor could they be compelled to do it by any Torments whatsoever. The Epistle in answer to that of *Trajan*, says, that He openly declares himself to be no Christian, who supplicates the *Roman* Gods. *Origen* in his IVth Book against *Celsus*, tells us, there was a certain History of Jesus extant in *Numenius* the *Pythagorean*.

Lord. (*a*) It is alſo acknowledged by the *Jews*, though they are not ignorant, how much they lie under the Diſpleaſure of the Chriſtians, under whoſe Government they every where live, upon this Account, becauſe their Anceſtors were the Cauſe of *Pilate*'s doing it. Likewiſe the Heathen Writers we mentioned, have recorded the ſame to Poſterity; (*b*) and a long Time after, the Acts of *Pilate* were extant, to which the Chriſtians ſometimes appealed. Neither did *Julian*, or other Oppoſers of Chriſtianity, ever call it in Queſtion. So that no Hiſtory can be imagined more certain than this; which is confirmed by the Teſtimonies, I don't ſay, of ſo many Men, but of ſo many People, which differed from each other. (*c*) Notwithſtanding which, we find Him worſhipped as Lord, throughout the moſt diſtant Countries of the World.

Sect. III. *And yet, after his Death, was worſhipped by wiſe Men.*

And That, not only in our Age, or thoſe immediately foregoing; but alſo, even in the firſt, the Age next to that in which it was done, in the Reign of the Emperor *Nero*; at which time the forementioned *Tacitus*, and others atteſt, that very many were puniſhed, becauſe they profeſſed the Worſhip of Chriſt.

Sect.

(*a*) *It is alſo acknowledged*, &c.] Who calls him תלוי, that is, *hanged*. *Benjaminis Tudelenſis* in his *Itinerary*, acknowledges that *Jeſus* was ſlain at *Jeruſalem*.

(*b*) *And a long Time after*, &c.] See *Epiphanius* in his *Teſſareſcadecatetæ*. It were better to have omitted this Argument, becauſe ſome imprudent Chriſtians might appeal to ſome ſpurious Acts; for it does not appear there was any genuine ones. *Le Clerc.*)

(*c*) *Notwithſtanding which* &c.] *Chryſoſtom* handles this Matter at large, upon 2 *Cor.* V. 7.

SECT. IV. *The Cauſe of which could be no other, but thoſe Miracles which were done by him.*

AND there were always very many amongſt the Worſhippers of Chriſt, who were Men of good Judgment, and of no ſmall Learning; ſuch as (not to mention *Jews*) (*a*) *Sergius* the Preſident of *Cyprus*, (*b*) *Dionyſius* the Areopagite, (*c*) *Polycarp*, (*d*) *Juſtin*, (*e*) *Irenæus*, (*f*) *Athenagoras*, (*g*) *Origen*, (*h*) *Tertullian*, (*i*) *Clemens Alexandrinus*, and others: Who being ſuch Men; why they ſhould themſelves be Worſhippers of a Man that was put to an ignominious Death, eſpecially when almoſt all of them were brought up in other Religions, and there was neither Honour nor Profit to be had by the Chriſtian Religion: Why, I ſay, they ſhould do thus, there can be no Reaſon given but this one; that upon a diligent Enquiry, ſuch as becomes prudent Men to make, in a matter of the higheſt Concern to them; they found, that the Report which was ſpread abroad, concerning the Miracles that were done by him, was true, and founded upon ſufficient Teſtimony:

(*a*) Sergius *the Preſident*, *Acts* XIII. 12.

(*b*) Dionyſius the *Areopagite*, &c.] *Acts* XVII. 34.

(*c*) *Polycarp*, &c.] Who ſuffered Martyrdom in *Aſia* in, the CLXIXth Year of Chriſt, according to *Euſebius*.

(*d*) *Juſtin*, &c.] Who publiſhed Writings in Defence of the Chriſtians, in the CXLIId. Year of Chriſt. See the ſame *Euſebius*.

(*e*) *Irenæus*, &c.] He flouriſhed at *Lyons*, in the CLXXXIIId. Year of Chriſt.

(*f*) *Athenagoras*, &c.] This Man was an *Athenian*. He flouriſhed about the CLXXXth Year of Chriſt, as appears from the inſcription of his Book.

(*g*) *Origen*, &c.] He flouriſhed about the CCXXXth Year of Chriſt.

(*h*) *Tertullian*, &c.] Who was famous in the CCVIIIth Year of Chriſt.

(*i*) *Clemens Alexandrinus*, &c.] About the ſame Time. See *Euſebius*.

mony: Such as healing ſore Diſeaſes, and thoſe of a long Continuance, only by a Word, and this publickly; reſtoring Sight to him that was born blind; increaſing Bread for the feeding of many thouſands, who were all Witneſſes of it; reſtoring the Dead to Life again, and many other ſuch like.

SECT. V. *Which Miracles cannot be aſcribed to any Natural or Diabolical Power, but muſt be from God.*

WHICH Report, had ſo certain and undoubted a Foundation, that neither (*a*) *Celſus*, nor (*b*) *Julian*, when they wrote againſt the Chriſtians, dared to deny, that ſome Miracles were done by Chriſt; (*c*) the *Hebrews* alſo, confeſs it openly in the Books of the *Talmud*. That they were not performed by any natural Power, ſufficiently appears from hence, that they are called Wonders or Miracles; nor can it ever be, that grievous Diſtempers ſhould be healed immediately, only by a Word ſpeaking, or a Touch, by the Power of Nature. If thoſe Works could have been accounted for by any natural Efficacy, it would have been ſaid ſo at firſt, by thoſe, who either profeſſed themſelves Enemies of Chriſt when he was upon Earth, or of his Goſpel. By the like Argument we gather, that they were not juggling Tricks, becauſe very many of the Works were done openly, (*d*) in the Sight of all the People; and amongſt

(*a*) *Celſus*, &c.] Whoſe Words, in Book II. of *Origen* are: "You think he is the "Son of God, becauſe he "healed the Lame and the "Blind."

(*b*) *Julian*, &c.] Nay, he plainly confeſſes the thing, when he ſays in the Words recited by *Cyril*, Book VI. "Unleſs any one will reckon "amongſt the moſt difficult "things, healing the Lame "and the Blind, and caſting "out Devils in *Bethſaida* and "*Bethany*."

(*c*) *The Hebrews alſo*, &c.] In the Title *Abuda Zara*.

(*d*) *In the Sight of all the People*, &c.] *Acts* XXVI. 26. *Luke* XII.

amongſt whom were many learned Men, who bore no good Will to Chriſt, who obſerved all his Works. To which we may add; that the like Works were often repeated, and the Effects were not of a ſhort Continuance, but laſting. All which, rightly conſidered, as it ought to be, it will plainly follow, according to the *Jews* own Confeſſion, that theſe Works were done by ſome Power more than human, that is, by ſome good or bad Spirit: That theſe Works were not the Effects of any bad Spirit, is from hence evident, that this Doctrine of Chriſt, for the Proof of which theſe Works were performed, was oppoſite to thoſe evil Spirits: For it forbids the Worſhip of evil Spirits; it draws Men off from all Immorality, in which ſuch Spirits delight. It appears alſo from the things themſelves, that wherever this Doctrine has been received, the Worſhip of Dæmons and (*a*) Magical Arts have ceaſed; and the one God has been worſhipped, with an Abhorrence of Dæmons; whoſe Strength and Power (*b*) *Porphyry* acknowledges were broken upon the coming of Chriſt. And it is not at all credible, that any evil Spirits ſhould be ſo imprudent, as to do thoſe things, and that very often, from which no Honour or Advantage could ariſe to them, but, on the contrary, great Loſs and Diſgrace. Neither is it any way conſiſtent with the Goodneſs or Wiſdom of God, that he ſhould be thought to ſuffer Men, who were free from all wicked Deſigns, and who feared him, to be deceived

(*a*) *Magical Arts*, &c.] The Books about which, were burnt by the Advice of the Diſciples of Chriſt. *Acts* XIX. 19.

(*b*) Porphyry *acknowledges* &c.] The Place is in *Euſebius's Præp.* Book V. Chap. 3. "After Chriſt was worſhipped, "no Body experienced any "publick Benefit from the "Gods."

ceived by the Cunning of Devils; and ſuch were the firſt Diſciples of Chriſt, as is manifeſt from their unblameable Life, and their ſuffering very many Calamities for Conſcience-ſake. If any one ſhould ſay, that theſe Works were done by good Beings, who yet are inferior to God; this is to confeſs, that they were well-pleaſing to God, and redounded to his Honour; becauſe good Beings do nothing but what is acceptable to God, and for his Glory. Not to mention, that ſome of the Works of Chriſt were ſuch as ſeem to declare God himſelf to be the Author of them, ſuch as the raiſing more than one of thoſe that were dead, to Life. Moreover, God neither does, nor ſuffers Miracles to be done, without a Reaſon; for it does not become a wiſe Law-giver, to depart from his Laws, without a Reaſon, and that a weighty one. Now no other Reaſon can be given, why theſe things were done, but that which is alledged by Chriſt, *viz.* (*a*) to give Credit to his Doctrine; nor could they who beheld them, conceive any other Reaſon in their Minds: Amongſt whom, ſince there were many of a pious Diſpoſition, as was ſaid before, it would be prophane to think God ſhould do them to impoſe upon ſuch. And this was the ſole Reaſon why many of the *Jews*, who lived near the Time of Jeſus, (*b*) who yet could not

(*a*) *To give Credit to his Doctrine*, &c.] We may add that the Event itſelf, in that ſo great a Part of Mankind embraced the Chriſtian Religion, ſhews that it was a thing ſo worthy of God, as for him to confirm it with Miracles at the Beginning. If he did ſo many, for the Sake of one Nation, and that no very great one, I mean, the *Jewiſh*; how much more agreeable to his Goodneſs was it, to beſtow this heavenly Light, to ſo great a Part of Mankind, who laid in the thickeſt Darkneſs. *Le Clerc.*

(*b*) *Who yet could not be brought*, &c.] See *Acts* XV. *Rom.* XIV. *Jerom* in the *Epiſt.*

not be brought to depart from any thing of the Law given by *Moſes*, (ſuch as they who were called *Nazarenes* and *Ebionites*,) nevertheleſs owned Jeſus to be a Teacher ſent from Heaven.

Sect. VI. *The Reſurrection of Chriſt proved from credible Teſtimony.*

Christ's coming to Life again in a wonderful Manner, after his Crucifixion, Death and Burial, affords us no leſs ſtrong an Argument for thoſe Miracles that were done by him. For the Chriſtians of all Times and Places, aſſert this not only for a Truth, but as the principal Foundation of their Faith: Which could not be, unleſs they who firſt taught the Chriſtian Faith, had fully perſuaded their Hearers, that the thing did come to paſs. Now they could not fully perſuade Men, of any Judgment, of this, unleſs they affirmed themſelves to be Eye-witneſſes of it; for without ſuch an Affirmation, no Man in his Senſes, would have believed them, eſpecially at that time when ſuch a Belief was attended with ſo many Evils and Dangers. That this was affirmed by them with great Conſtancy, their own Books, (*a*) and the Books of

Euſebian Chronicon, for the Year of Chriſt CXXV, after he had named fifteen Chriſtian Biſhops of *Jeruſalem*, adds, "Theſe were all Biſhops of "the Circumciſion, who go-"verned till the Deſtruction "of *Jeruſalem* under the Em-"peror *Adrian*." *Severus Sulpitius*, concerning the Chriſtians of thoſe Times and Places, ſays, "They believed Chriſt "to be God, whilſt they ob-"ſerved alſo the Law; and "the Church had a Prieſt out "of thoſe of the Circumci-"ſion." See *Epiphanius*, where he treats of the *Nazarenes* and *Ebionites*. *Nazarenes* was a Name not for any particular Part, but all the Chriſtians in *Paleſtine* were ſo called, becauſe their Maſter was a *Nazarene*.

(*a*) *And the Books of others*, &c.] Even of *Celſus*, who wrote againſt the Chriſtians. See *Origen*, Book II.

of others, tell us; nay, it appears from thoſe Books, that they appealed to (*a*) five hundred Witneſſes, who ſaw Jeſus after he was riſen from the Dead. Now it is not uſual for thoſe that ſpeak Untruths, to appeal to ſo many Witneſſes. Nor is it poſſible ſo many Men ſhould agree to bear a falſe Teſtimony. And if there had been no other Witneſſes, but thoſe twelve known firſt Propagators of the Chriſtian Doctrine, it had been ſufficient. No Body has any ill Deſign for nothing. They could not hope for any Honour, from ſaying what was not true, becauſe all the Honours were in the Power of the Heathens and *Jews*, by whom they were reproached and contemptuouſly treated: Nor for Riches, becauſe, on the contrary, this Profeſſion was often attended with the Loſs of their Goods, if they had any; and if it had been otherwiſe, yet the Goſpel could not have been taught by them, but with the Neglect of their temporal Goods. Nor could any other Advantages of this Life, provoke them to ſpeak a Falſity, when the very preaching of the Goſpel expoſed them to Hardſhip, to Hunger and Thirſt, to Stripes and Impriſonment. Fame, amongſt themſelves only, was not ſo great, that for the ſake thereof, Men of upright Intentions, whoſe Lives and Tenets were free from Pride and Ambition, ſhould undergo ſo many Evils. Nor had they any Ground to hope, that their Opinion, which was ſo repugnant to Nature, (which is wholly bent upon its own Advan-

(*a*) *Five hundred Witneſſes*, &c] *Paul*, 1 *Cor.* XV. 6 He ſays, ſome of them were dead at that time, but their Children and Friends were alive, who might be hearkened to, and teſtify what they had heard. But the greater Part of them were alive when *Paul* wrote this. This Appearance was in a Mountain in *Galilee*.

Advantages,) and to the Authority which every where governed, could make ſo great a Progreſs, but from a Divine Promiſe. Further, they could not promiſe to themſelves that this Fame, whatever it was, would be laſting; becauſe, (God on purpoſe concealing his Intention in this Matter from them) they expected that (*a*) the End of the whole World was juſt at hand, as is plain from their own Writings, and thoſe of the Chriſtians that came after them. It remains therefore, that they muſt be ſaid to have uttered a Falſity, for the ſake of defending their Religon; which, if we conſider the thing aright, can never be ſaid of them; for either they believed from their Heart that their Religion was true, or they did not believe it. If they had not believed it to have been the beſt, they would never have choſen it from all other Religions, which were more ſafe and honourable. Nay, though they believed it to be true, they would not have made Profeſſion of it, unleſs they had believed ſuch a Profeſſion neceſſary; eſpecially when they could eaſily foreſee, and they quickly learnt by experience, that ſuch a Profeſſion, would be attended with the Death of a vaſt Number; and they would have been guilty of the higheſt Wickedneſs, to have given ſuch Occaſion without a juſt Reaſon. If they believed their Religion to be true, nay, that it was the beſt, and ought to be profeſſed by all means, and this after the Death of their Maſter; it was impoſſible this ſhould be, if their Maſter's Promiſe concerning his Reſurrection had failed them;

(*a*) *The End of the whole World*, &c.] See 1 *Theſſ.* IV. 15, 16. 1 *Cor.* XV. 51. *The fulneſs* of having but one Wife: *Now the Time is very ſhort, ſaith* Jerom to Gerontias: *What is that to us, upon whom the Ends of the World are come?*

them; (*a*) for this had been sufficient to any Man in his Senses, to have overthrown that Belief which he had before entertained: Again, all Religion, but particularly the Christian Religion, forbids (*b*) Lying and False Witness, especially in Divine Matters: They could not therefore be moved to tell a Lye, out of Love to Religion, especially such a Religion. To all which may be added, that they were Men who led such a Life, as was not blamed even by their Adversaries; and who had no Objection made against them, (*c*) but only their Simplicity, the Nature of which is the most distant that can be from forging a Lye. And there was none of them, who did not undergo even the most grievous things, for their Profession of the Resurrection of Jesus. Many of them endured the most exquisite Death for this Testimony. Now, suppose it possible, that any Man in his Wits, could undergo such things for an Opinion he had entertained in his Mind; yet for a Falsity, and which is known to be a Falsity; that not only one Man, but very many, should be willing to endure such Hardships, is a thing plainly incredible. And that they were not mad, both their Lives and their Writings sufficiently testify. What has been said of these first, the same may also be said of *Paul* (*d*) who openly declared that he saw

(*a*) *For this had been sufficient*, &c.] *Chrysostom* handles this Argument at large, upon 1 *Cor.* I. towards this end.

(*b*) *Lying and false Witness*, &c.] *Matt.* XII. 36. *Job* VIII. 44, 55. *Eph.* IV. 25. *Rom.* IX. 1. 2 *Cor.* VII. 19. XI. 31. *Gal.* I. 20. *Col.* III. 9. 1 *Tim.* I. 10 and II. 7. *Jam.* III. 14. *Matt.* XXII. 16. *Mark* XII. 14. *Luke* XX. 21. *John* XIV. 16. *Eph.* V. 9. and elsewhere.

(*c*) *But only their Simplicity*, &c.] Even *Celsus*. See *Origen*, Book I.

(*d*) *Who openly declared*, &c.] 1 *Cor.* XV. 9. 2 *Cor.* XII. 4. Add to this what *Luke* the Disciple of *Paul* writes, *Acts* IX. 4, 5, 6 and XXII. 6, 7, 8.

Chriſt reigning in Heaven, (*a*) and he did not want the Learning of the *Jews*, but had great Proſpect of Honour, if he had trod the Paths of his Fathers. But, on the contrary, he thought it his Duty, for this Profeſſion, to expoſe himſelf to the Hatred of his Relations; and to undertake difficult, dangerous, and troubleſome Voyages all over the World, and at laſt to ſuffer an ignominious Death.

Sect. VII. *The Objection drawn from the ſeeming Impoſſibility of a Reſurrection, anſwered.*

Indeed, no Body can withſtand the Credibility of ſo many and ſo great Teſtimonies, without ſaying, that a thing of this Nature is impoſſible to be, ſuch as we ſay all things that imply a Contradiction are. (*b*) But this cannot be ſaid of it. It might

(*a*) *And he did not want the Learning*, &c.] *Acts* XXII. 3. There were two *Gamaliels*, famous amongſt the *Hebrews* on account of their Learning: *Paul* was the Diſciple of one of them, who was very ſkilful not only in the Law, but alſo in thoſe things that were delivered by the Doctors. See *Epiphanius*.

(*b*) *But this cannot be ſaid of it*, &c.] See the ſeventh Anſwer to the Objections, concerning the Reſurrection, in the Works of *Juſtin*. "An Impoſſibility in itſelf, is one "thing; and an Impoſſibility "in any Particular, is another; "an Impoſſibility in itſelf is, "that the Diagonal of a Square "ſhould be commenſurate "with the Side; a particular "Impoſſibility is, that Nature "ſhould produce an Animal "without Seed. To which "of theſe two kinds of Im-"poſſibles, do Unbelievers "compare the Reſurrection; "if to the firſt, their Reaſon-"ing is falſe; for a new Crea-"tion is not like making the "Diagonal commenſuratewith "the Side; but they that riſe "again, riſe by a new Crea-"tion. If they mean a par-"ticular Impoſſibility; ſurely "all things are poſſible with "God, though they may be "impoſſible to any elſe." Concerning this Difference of Impoſſibilities, ſee the learned Notes of *Maimonides*, in his Guide to the Doubting, Part III. Chap. 15.

might indeed; if any one ſhould affirm, that the ſame Perſon was alive and dead at the ſame time: But that a dead Man ſhould be reſtored to Life, by the Power of him who firſt gave Life to Man, (*a*) there is no Reaſon why this ſhould be thought impoſſible. Neither did wiſe Men believe it to be impoſſible: For *Plato* relates it of (*b*) *Er* the *Armenian*; (*c*) *Heraclides Ponticus*, of a certain Woman; (*d*) *Herodotus*, of *Ariſtæus*; and (*e*) *Plutarch*,

(*a*) *There is no Reaſon why*, &c.] All thoſe who are ſkilful in the true Philoſophy, acknowledge that it is as hard to underſtand, how the *Fœtus* is formed in the Mother's Womb, as how the Dead ſhould be raiſed to Life. But ignorant Men, are not at all ſurprized at the things which they commonly ſee; nor do they account them difficult, though they know not the Reaſon of them: But they think thoſe things which they never ſaw, are impoſſible to be done, though they are not at all more difficult, than thoſe things they ſee every Day. *Le Clerc.*

(*b*) Er *the* Armenian, &c.] The Place of *Plato* concerning this matter, is extant in his tenth Book of Republicks, tranſcribed by *Euſebius*, in his *Goſpel Preparat.* Book XI. Chap. 35. The Report of which Hiſtory, is in *Valerius Maximus*, Book I. Chap. 8. the firſt foreign Example. In the Hortatory Diſcourſe among the Works of *Juſtin*; in *Clemens*, *Strom.* V. in *Origen*, Book II. againſt *Celſus*; in *Plutarch Sympoſiac.* IX. 5 and in *Macrobius*, in the Beginning, upon *Scipio*'s Dream.

(*c*) *Heraclides Ponticus*, &c.] There was a Book of his *Concerning the Dead*, mentioned by *Diogenes Laërtius* in his Preface, and in his *Empedocles*; and by *Galen*, in the VIth concerning the Parts that are affected. *Pliny* ſpeaks thus of him, Book VII. Chap. 32. *That noble Volume of* Heraclides *amongſt the* Greeks, *of a Woman's being reſtored to Life, after ſhe had been dead ſeven Days.* And *Diogenes Laërtius*, in the latter Place, aſſign her thirty Days.

(*d*) *Herodotus*, &c.] In his *Melpomene.* See *Pliny*'s Natural Hiſtory, Book VII. Chap. 52. *Plutarch*'s *Romulus*, and *Heſychius* concerning the Philoſophers

(*e*) *Plutarch*, &c.] of *Theſpeſius.* *Plutarch* has this, in his Diſcourſe of God's deferring Puniſhment. And *Antyllus*, concerning whom *Euſebius* has preſerved that Place of *Plutarch*, from his firſt Book of the Soul, in his *Prepar.* Book XI. Chap. 38. and *Theodoret*, *Serm.* XI.

tarch, out of another; which whether they were true or falſe, ſhows the Opinion of learned Men, concerning the Poſſibility of the thing.

The Truth of Jeſus's Doctrine, proved from his Reſurrection.

If it be not impoſſible, that Chriſt ſhould return to Life again, and if it be proved from ſufficient Teſtimonies, ſuch as convinced (*a*) *Bechai*, a Teacher of the *Jews*, ſo far as to acknowledge the Truth of it; and Chriſt himſelf (as both his own Diſciples and Strangers confeſs) declared a new Doctrine as by a Divine Command: it will certainly follow, that this Doctrine is true; becauſe it is repugnant to the Juſtice and Wiſdom of God, to beſtow ſuch Endowments upon him, who had been guilty of a Falſity, in a Matter of ſo great Moment. Eſpecially when he had before his Death, declared to his Diſciples, that he ſhould die, and what Manner of Death; and alſo that he ſhould return to Life again; (*b*) and that theſe things ſhould therefore come to paſs, that they might confirm the Truth of his Doctrine.

Sect. VIII. *That the Chriſtian Religion exceeds all others.*

These Arguments are drawn from Matters of Fact; we come now to thoſe which are drawn from the Nature of the Doctrine. Certainly all manner of Worſhip of God muſt be rejected; (which can never enter into any Man's Mind, who

(*a*) *Bechai*, &c.] It were to be wiſhed that *Grotius* had quoted the Place; for though his Reaſoning drawn from the Reſurrection of Chriſt, does not want the Approbation of *R. Bechai*, yet perhaps the *Jews* might be affected with his Authority. *Le Clerc.*

(*b*) *And that theſe things*, &c.] See *John* XVII. *Luke* XXIV. 46, 47.

who has any Senſe of the Exiſtence of God, and of his Government of the Creation; and who conſiders the Excellency of Man's Underſtanding, and the Power of chuſing moral Good or Evil, with which he is endued; and conſequently that the Cauſe, as of a Reward, ſo of Puniſhment, is in himſelf;) or elſe he muſt receive this Religion, not only upon the Teſtimony of the Facts, which we have now treated of; but likewiſe for the ſake of thoſe things that are intrinſical in Religion; ſince there cannot be Any produced, in any Age or Nation, whoſe Rewards are more excellent, or whoſe Precepts are more perfect, or the Method in which it was commanded to be propagated, more wonderful.

Sect. IX. *The Excellency of the Reward propoſed.*

To begin with the Reward, that is, with the End propoſed to Man; becauſe. as we are uſed to ſay, that which is the Laſt in Execution, is the Firſt in Intention; (*a*) *Moſes*, in his Inſtitution of the *Jewiſh* Religion, if we regard the expreſs Condition of the Law, made no Promiſes beyond the good Things of this Life; ſuch as a fruitful Land, abundance of Riches, Victory over their Enemies, long Life and Health, and Hope of their Poſterities ſurviving them. And if there be any thing more, it is only obſcurely hinted, and muſt be collected from wiſe and ſtrong Arguing; Which is the Reaſon why many who profeſſed to follow the Law of *Moſes* ((*b*) as the *Sadducees)* caſt off all Hope

(*a*) Moſes, *In his Inſtitution*, &c] *Deut.* XI. and XXVIII. *Heb* VIII. 6

(*b*) *As the* Sadducees, &c] *Mat* XXII. 23. *Luke* in *Acts* XXIII. 8. Joſephus: "The "Sadducees argue, that the "Soul periſhes with the "Body" And in another Place, "They deny the Soul's "Immor-

Hope of enjoying any Good after this Life. The *Greeks*, who derived their Learning from the *Chaldeans* and *Egyptians*, and who had ſome Hope of another Life after this, (*a*) ſpoke very doubtfully concerning it, as is evident (*b*) from the Diſputes of *Socrates*, and from the Writings of (*c*) *Tully*, (*d*) *Seneca*, (*e*) and others. And tho' they ſearched diligently

" Immortality, and Rewards " and Puniſhments in another " Life " *Jerom* ſays of them, " That they believe the Soul " periſhes with the Body."

(*a*) *Spok every doubtfully*, &c.] This is obſerved by *Chryſoſtom*, on 1 *Cor* I. 25

(*b*) *From the Diſputes of* Socrates, &c] " In *Plato*'s " *Phædron* Now I would have " you to underſtand, that I " hope to go amongſt good " Men; but I will not be " too poſitive in affirming it " And afterwards, " If thoſe " Things I am ſpeaking of, " ſhould prove true, it is very " well to be thus perſuaded " concerning them; but if " there be nothing after Death, " yet I ſhall always be the leſs " concerned for the preſent " Things of this Life; and this " my Ignorance will not con " tinue long, (for that would " be bad,) but will ſhortly " vaniſh " And *Tertullian* concerning the Soul. " From " ſuch a firm Steddineſs and " Goodneſs of Mind, did that " Wiſdom of *Socrates* proceed, " and not from any certain " Diſcovery of the Truth " The ſame is obſerved of *Socrates*, in the Exhortation among the Works of *Juſtin*

(*c*) *Tully*, &c] In his firſt *Tuſculan* Queſtion " Shew me " firſt, if you can, and it be " not too troubleſome, that " Souls remain after Death; " or if you cannot prove this, " (for it is difficult,) declare " how there is no Evil in " Death." And a little after, " I know not what mighty " Thing they have got by it, " who teach, that when the " Time of Death comes, they " ſhall entirely *periſh*; which " if it ſhould be, (for I don't " ſay any thing to the con " trary,) what Ground of Joy " or Glorying does it afford." And again, " Now ſuppoſe the " Soul ſhould periſh with the " Body, can there be any " Pain, or can there be any " Senſe at all in the Body " after Death? No Body " will ſay ſo " *Lactantius*, Book VII Ch. 8 cites the following Paſſage out of the ſame *Cicero*, ſpoken after a Diſpute about the Soul: *Which of theſe Opinions is true, God only knows.*

(*d*) *Seneca*, &c.] Epiſtle LXIV. " And perhaps, (if " the Report of wiſe Men be " true, and any Place receives " us,) that which we think " periſhes, is only ſent before "

(*e*) *And others*, &c.] *Juſtin Martyr* ſays, in general, in his Dialogue with *Trypho*: " The " Phi-

diligently for Arguments to prove it, they could offer nothing of Certainty. For thoſe which they alledge, (*a*) hold generally as ſtrong for Beaſts as they do for Men. Which when ſome of them conſidered, it is no wonder, that they imagined that Souls (*b*) paſſed out of Men into Beaſts, and out of Beaſts into Men. Again; becauſe this could not be proved by any Teſtimonies, nor by any certain Arguments, and yet it could not be denied but that there muſt be ſome End propoſed for Man; therefore others were led to ſay, (*c*) that Virtue was its own Reward, and that a wiſe Man was very happy, though in *Phalaris*'s Bull. But others diſliked this, and not without Reaſon; for they ſaw very well, that Happineſs, eſpecially in the higheſt Degree (unleſs we regard only the Sound of Words, without any Meaning) could not (*d*) conſiſt in that which is attended

" Philoſophers knew nothing " of theſe Things, nor can " they tell what the Soul is."

(a) Hold generally as ſtrong for Beaſts, &c.] As, that Argument *of Socrates* to *Plato*, that *That which moves of itſelf is Eternal*. See *Lactantius* in the forementioned Place.

(b) Paſſed out of Men into Beaſts, &c.] As the *Brachmans* of old, and now alſo; From whom *Pythagoras* and his Scholars had it.

(c) That Virtue was its own Reward, &c.] See *Tully*'s IId *Tuſc. Queſt.* And *Lactantius*'s Inſtitutions, Book III Ch 27. where He ſtrenuouſly diſputes againſt this Opinion; and *Auguſtin, Epiſt.* III.

(d) Conſiſt in that, &c.] *Lactantius*, Book III. Ch. 12.

" Virtue is not its own Happineſs, becauſe the whole " Power of it conſiſts, as I ſaid, " in bearing Evils " And a little after, when he had quoted a Place of *Seneca*'s, he adds: " But the *Stoicks*, " whom he follows, deny that " any one can be happy without Virtue. Therefore the " Reward of Virtue, is a happy " Life; if Virtue, as is rightly " ſaid, makes Life happy. Virtue therefore, is not to be " deſired for its own ſake, as " they affirm, but for the ſake " of a happy Life, which neceſſarily attends Virtue; " Which Argument might inſtruct them what is the " chief Good But this preſent Bodily Life cannot be " happy, becauſe it is ſubject " to

attended with Danger, Loſs, Torment, and Death: And therefore they placed the chief Good and End of Man, in ſenſual Pleaſure. And this Opinion likewiſe, was ſolidly confuted by very many, as a Thing which overthrew all Virtue, the Seeds of which are planted in the Mind; and degraded Man, who was made for noble Purpoſes, to the Rank of Brute Creatures, who look no further than the Earth. In ſo many Doubts and Uncertainties, did Mankind at that time wander, till Chriſt diſcovered the true Knowledge of their End; promiſing to his Diſciples and Followers another Life after this, in which there ſhould be no more Death, Pain, or Sorrow, but accompanied with the higheſt Joy; And this not only to one Part of Man, that is, his Soul, of whoſe Happineſs after this Life there was ſome Hope, partly from Conjecture, and partly from Tradition; but alſo to the Body, and that very juſtly, that the Body which oftentimes ought to endure great Loſſes, Torments and Death, for the ſake of the Divine Law, might not go without a Recompence. And the Joys which are promiſed, are not ſuch mean Things (*a*) as thoſe Feaſts, which the duller *Jews* hoped for after this Life, (*b*) and the Embraces which the *Mahometans* promiſe to themſelves; for theſe are only proper Remedies for the Mortality of this frail Life; the former, for the Preſervation of particular Animals, and the latter, for the Continuance of their Species: But the Body will be in a perpetual Vigour, and its Brightneſs will exceed the Stars. The Mind will have a Know-

" to Evils, by means of the " Body." *Pliny*, in his Natural Hiſtory, Book VII. Ch 7. ſays well, *That no Mortal Man is happy.*

(*a*) *As thoſe Feaſts*, &c] The Places are quoted beneath, in the Vth Book.

(*b*) *And the Embraces*, &c.] See the *Alcoran Azoara*, II, V, XLVII, LIV, LXV, LXVI.

Knowledge of God, and of Divine Providence, and of whatever is now hidden from it, without any Miſtake: The Will will be calm, employed in Wonder and Praiſes, in beholding God; in a Word, all Things will be much greater and better, than can be conceived by comparing them with the greateſt and beſt here.

Sect. X. *A Solution of the Objection, taken from hence, that the Bodies after their Diſſolution cannot be reſtored.*

Besides the Objection which we have now anſwered, it is commonly alledged, that the Bodies of Men, after their Diſſolution, cannot be reſtored to the ſame Frame again; but this is ſaid without the leaſt Foundation. (*a*) For moſt Philoſophers agree, that tho' the Things be never ſo much changed, the Matter of them, ſtill remains capable of being formed into different Shapes; and who will affirm, that God does not know in what Places, tho' never ſo far diſtant, the Parts of that Matter are, which goes to the making up of a human Body?

(*a*) *For moſt Philoſophers agree*, &c.] If any one be not ſatisfied with this Account of *Grotius*, he may be anſwered, that it is not at all neceſſary, that the Matter which is Raiſed, ſhould be Numerically the ſame, with that which the Dying Man carried to the Grave with him: For he will be as much the ſame Man, though his Soul were joined to Matter, which it was never before joined to, provided it be the ſame Soul; as a Decrepid Old Man is the ſame as he was when a Child crying in the Cradle, though perhaps there is not, in the Old Man, one Particle of that Matter there was in the Infant, by reaſon of the continual *Effluvia* which fly from the Body. It may very well be called *A Reſurrection of the Body*, when a like one is formed by God out of the Earth, and joined to the Mind; therefore there is no need of reducing ourſelves to ſo great Streights, in order to defend too ſtiffly the *Sameneſs* of the Matter. *Le Clerc.*

Body? Or, that he has not Power to bring them back, and reunite them? And do the ſame in the Univerſe, that we ſee Chymiſts do in their Furnaces and Veſſels, collect thoſe Particles which are of the ſame Kind, tho' ſeparated from one another. And there are Examples in Nature, which ſhow, that though the Shape of Things be never ſo much changed, yet the Things themſelves return to their original Form; as in Seeds of Trees and Plants. Neither is that Knot which is objected by ſo many, ſuch as cannot be looſed; *viz.* concerning human Bodies paſſing into Nouriſhment of wild Beaſts and Cattle; who, after they are thus fed, are eaten again by Men. For the greateſt Part of what is eaten by us, is not converted into any Part of our Body, but goes into Excrements or Superfluities, ſuch as Spittle and Choler: And much of that which has Nouriſhment in it, is conſumed by Diſeaſes, internal Heat, and the ambient Air. Which being thus; God, who takes ſuch Care of all Kinds even of dumb Creatures, may have ſuch a particular Regard to human Bodies, that if any Part of them, ſhould come to be Food for other Men, it ſhould no more be converted into their Subſtance, than Poiſon or Phyſick is; and ſo much the rather, becauſe human Fleſh was not given to be Food for Men. And, if it were otherwiſe; and that ſomething which does not belong to the latter Body, muſt be taken from it; this will not make it a different Body; (*a*) for there happens a greater

(*a*) *For there happens a greater Change*, &c.] See *Alſenius*, in *l. Proponebatur. D de Officiis* "If any one ſhould "think that by altering the "Parts, any thing is made different from what is was before; according to ſuch Reaſoning, we ourſelves ſhould "be different from what we "were a Year ſince: Becauſe, as Philoſophers ſay, "thoſe

greater change of its Particles in this Life: (*a*) Nay, a Butterfly

" thoſe ſmall Parts, of which " we conſiſt, continually fly " off from our Bodies, and " other Foreign ones come in " their room." And *Seneca*, Epiſt LVIII. " Our Bodies " are in a continual Flux, like " a River; all that we ſee, " runs away as Time does: " None of thoſe Things we " ſee, are durable. I myſelf " am changed, while I am " ſpeaking of their Change." See *Methodius*'s excellent Diſſertation upon this Subject, whoſe Words *Epiphanius* has preſerved in his Confutation of the *Origeniſts*, Number XII, XIII, XVI, XVII.

(*a*) *Nay, a Butterfly*, &c.] See *Ovid* in the laſt Book of his *Metamorphoſis*.

Wild Moths (a Thing by Countrymen obſerv'd)
Betwixt the Leaves in tender Threads involv'd,
Transform their Shapes into a Butterfly.

We may add ſomething out of *Pliny*'s Natural Hiſtory, Book X. Ch. 5. concerning Frogs: He ſays, " For half a Year of " their Life, they are turned " into Mud, and cannot be " ſeen; and by the Waters in " the Spring, thoſe which " were formerly bred, are bred " again afreſh." And in the ſame Book, Chapter 9. " The " Cuckow ſeems to be made of " a Hawk, changing his Shape " in the Time of Year." And Book XI. Ch. 20. " There " are who think, that ſome " Creatures which are dead, " if they be kept in the Houſe " in Winter, will come to " Life again, after the Sun " ſhines hot upon them in the " Spring, and they be kept " warm all Day in Wood " Aſhes." And again, ch 23. ſpeaking of Silk-Worms, " A- " nother Original of them, " may be from a large ſort of " Worm, which ſhoots forth " a double Kind of Horns; " theſe are called Canker- " Worms, and afterwards be- " come what they call the " Humble Bee; from whence " comes another ſort of Inſect, " termed *Necydalus*, which in " ſix Months Time, turns into " a Silk Worm." And again, Ch. 23. ſpeaking of the Silk-Worm of *Coos*, he ſays, " They " were firſt ſmall and naked " Butterflies." And Ch. 26. Concerning the Graſhopper; " It is firſt a ſmall Worm, but " afterwards comes out of " what they call *Tettygometra*, " whoſe Shell being broke, " they fly away about Mid- " ſummer." Ch. 30. " Flies " drowned in Liquor, if they " be buried in Aſhes, return to " Life again" And Ch. 32. Many Inſects are bred in ano- ther Manner. " And firſt the " Horſe-Fly, out of the Dew:

" in

a Butterfly is contained in a Worm; and the Substance of Herbs or of Wine, (*a*) in ſome very little Thing, from whence they are again reſtored to their true Bigneſs. Certainly, ſince theſe, and many other ſuch like Suppoſitions, may be made without any Abſurdity; there is no Reaſon why the reſtoring of a Body, after it is diſſolved, ſhould be reckoned amongſt the Things that are impoſſible: Eſpecially ſince learned Men, (*b*) ſuch as *Zoroaſter* among the *Chaldæans*, (*c*) almoſt all the Stoicks, (*a*) and

" in the Beginning of the " Spring, it ſticks to a Radiſh- " Leaf, and being ſtiffned " by the Sun, it gathers into " the Bigneſs of a Millet. Out " of this, ſprings a ſmall Worm, " and in three Days after, a " Canker-Worm, which in- " creaſes in a few Days, hav- [illegible] hard Shell about it, [illegible] touch of [illegible] Canker-worm, " which they call a Chryſalis, " when the Shell is broken, " flies away a Butterfly."

(*a*) *In ſome very little Thing*, &c.] If *Grotius* had lived till our Days, he would have ſpoke more fully; ſince it is evident that all Animals, of whatever kind, ſpring from an Egg, in which they are formed, as all Plants do from Seeds, tho' never ſo ſmall. But this is nothing to the Reſurrection, for Bodies will not riſe again out of ſuch Principles *Le Clerc.*

(*b*) *Such as* Zoroaſter, &c.] See *Clemens*, Strom. V.

(*c*) *Almoſt all the* Stoicks, &c.] Clemens, Strom. V. " He " (*Heraclitus*) knew, having " learnt it from the *Barbarian* " Philoſophy, that Men who " lived Wickedly, ſhould be " purified by Fire, which the " *Stoicks* call κατυρωσι, where- " by they imagine every one " ſhall riſe again ſuch an One " as he really is; thus they " treat of the Reſurrection." And *Origen*, Book IV. againſt *Celſus*, " The *Stoicks* " ſay, that after a certain Pe- " riod of Time, the Univerſe " ſhall be burnt, and after " that ſhall be a Renovation, " in which all Things ſhall " continue unchangeable." And afterwards: " They have " not the Name of the Reſur- " rection, but they have the " Thing." *Origen* here adds " the *Egyptians*. *Chryſippus* concerning Providence, quoted by *Lactantius*, Book VI. of his Inſtitutions, has theſe Words, " Which being thus, there is " evidently no Impoſſibility, " but that we alſo, when we " are dead, after a certain Pe- " riod of Time is paſt, may " be reſtored again to the ſame " State in which we now " are."

(*a*) and *Theopompus* among the Peripateticks, believed that it could be, and that it would be.

Sect. XI. *The exceeding Purity of its Precepts; with respect to the Worship of God.*

Another Thing in which the Christian Religion exceeds all other Religions that ever were, are, or can be imagined; is the exceeding Purity and Holiness of its Precepts, both in those Things which concern the Worship of God, and also in all other Particulars. The Rites of the Heathens, almost all over the World, were full of Cruelty; (*b*) as *Porphyry* has largely shewn; and as we are convinced by those in our Age, who have sailed to those Places. For it is an established Principle, almost every where, that the Gods are to be pacified with human Blood; which Custom neither the *Greek* Learning, nor the *Roman* Laws abolished: As appears from what we read concerning (*c*) Sacrifices offered up to *Bacchus Omesta*, amongst the *Greeks*; concerning a *Grecian* Man and a *Grecian* Woman, and concerning (*d*) a Man and Woman

" are." He that is at leisure, may look into *Nathaniel Carpenter*'s XVIth Exercise of free Philosophy.

(*a*) *And* Theopompus, &c.] Concerning whom, see *Diogenes Laërtius* in the Beginning of his Book. " And *Theopom-*
" *pus* in his VIIIth *Philippick*
" relates, as the Opinion of
" the Wise Men, that Men
" shall live again, and become
" Immortal, and every Thing
" shall continue what it is."

(*b*) *As* Porphyry, &c.] In his Book prohibiting eating Living Creatures; whence *Cyril* took many Things, in his IVth against *Julian*.

(*c*) *Sacrifices offered up to* Bacchus, &c.] *Plutarch* mentions them in his *Themistocles*, and also *Pausanias*. The like Rites of the *Messenians*, *Pellæans*, *Lictyans* in *Crete*, *Lesbians*, *Phocæenesians*, you have in the Hortatory Discourse in *Clement*.

(*d*) *A Man and Woman amongst the* Gauls, &c.] *Dionysius Halicarnassensis* tells us in his Ist Book, that it was a very antient Custom in *Italy*, to sacrifice

man amongſt the *Gauls*, that were ſacrificed to *Jupiter Latialis*. And the moſt holy Myſteries both of *Ceres* and of *Bacchus*, were full of Lewdneſs; as was plain, when once the Secrets of their Religion began to be publickly diſcovered; as is at large declared by (*a*) *Clemens Alexandrinus*, (*b*) and others. And there were ſuch Sights ſhown upon thoſe Days, that were conſecrated to the Honour of their Gods; that (*c*) *Cato* was aſhamed to be preſent at them. In the *Jewiſh* Religion, indeed, there was nothing unlawful or immoral; but to prevent that People, (*d*) who were prone to Idolatry, from revolting

crifice Men. How long it remained, *Pliny* ſays, Book XXVIII. Ch. 1. "Our Age "hath ſeen in the beaſt Market, a *Græcian* Man and "Woman ſlain, or thoſe of "ſome other Nation with "whom they dealt." This Cuſtom remained till *Juſtin*'s and *Tatian*'s Time: For *Juſtin* in his Iſt Apologetick, addreſſes the *Romans* thus: "That Idol which you wor"ſhip; to whom not only the "Blood of irrational Creatures "is poured out, but alſo Hu"man Blood; which Blood "of Slain Men is poured out "by the moſt Noble and Emi"nent Perſon among you." *And* Tatian: *I find among the* Romans, *that* Jupiter Latialis *was delighted with Human Blood; and with that which flows from Men that are ſlain.* *Porphyry* tells us, that theſe Rites remained till *Adrian*'s Time. That there was a very antient Cuſtom amongſt the *Gauls*, of offering Human Sacrifices, we learn from *Tully*'s Oration in Defence of M. *Fonteius*; and out of *Plutarch*, concerning Superſtition. *Tiberius* aboliſhed it, as we find in *Pliny*, Book XXX. Chap. 1. See the ſame *Pliny* there, concerning the *Britons*, and *Dion* in *Nero*, and *Solinus*; alſo *Hermoldus* concerning the *Sclavonians*, Book I. ch. 3. *Porphyry* in his ſecond Book againſt eating Living Creatures, ſays that it remained till his Time, in *Arcadia*, in *Carthage*, and *in the great City*, that is *Rome*, where he inſtances in the Rite of *Jupiter Latialis*.

(*a*) *Clem. Alexandrinus*, &c.] In his Hortatory Diſcourſe.

(*b*) *And others*, &c.] Eſpecially *Arnobius*.

(*c*) *That* Cato *was aſhamed*, &c.] See *Martial* in the Beginning of his Epigrams. *Gellius* X 13. and *Valerius Maximus*, Book XI. ch. 10.

(*d*) *Who were prone to Idolatry*, &c.] This is the Reaſon given for ſuch Precepts by *Maimonides*,

volting from the true Religion, it was burthened with many Precepts, concerning Things that were in themſelves neither good nor bad: Such as the Sacrifices of Beaſts, Circumciſion, ſtrict Reſt on the Sabbath Day, and the forbidding many ſorts of Meats; ſome of which the *Mahometans* have borrowed, and added to them a Prohibition of Wine. But the Chriſtian Religion teaches us to worſhip God, who is a moſt holy Being, (*a*) with a pure Mind, (*b*) and with ſuch Actions, as are in their own Nature virtuous, if they had not been commanded. Thus it does not bid us to (*c*) circumciſe our Fleſh, but our Deſires and Affections; not to abſtain (*d*) from all ſorts of Works; but only from all ſuch as are unlawful: Not to offer the Blood and Fat of Beaſts in Sacrifice to God; but, if their be a juſt Occaſion, (*e*) to offer our own Blood for a Teſtimony of the Truth: And (*f*) whatever Share of our Goods we give to the Poor, we are to look upon it as given to God: Not to forbear certain Kinds of Meat and Drink, (*g*) but to uſe both of them with ſuch Temperance as may moſt ſecure our Health; (*h*) and ſometimes by faſting to render our Bodies more ſubſervient to the Mind; that it may with more Freedom advance itſelf towards higher

Maimonides, whom *Joſephus Albo* follows.

(*a*) *With a pure Mind*, &c.] *John* IV. 24.

(*b*) *And with ſuch Actions*, &c.] Whence it is called a reaſonable Service, *Rom.* XII. 1. *Phil.* IV. 8.

(*c*) *Circumciſe our Fleſh*, &c.] *Rom.* II. 28, 29. *Phil.* III 3.

(*d*) *From all ſorts*, &c.] 1 *Cor.* V. 8.

(*e*) *To offer our own Blood*, &c.] 1 *Cor.* X. 16. *Heb.* XII. 4. 1 *Pet* II. 21.

(*f*) *Whatever Share of our Goods*, &c.] *Matth.* VI. 4. *Luke* XII. 33. 2 *Cor*, IX. 7. *Heb.* III. 6.

(*g*) *But to uſe both of them*, &c.] *Luke* XXI. 34. *Rom.* XIII. 13. *Eph.* V. 18. *Gal.* V. 21. 1 *Tim.* V 3. 1 Pet. IV. 3.

(*h*) *And ſometimes by Faſting*, &c.] *Mat.* VI. 18. XVII. 21. 1 *Cor.* VII. 5.

higher Objects. But the chief Part of Religion, is every where declared to consist in such (*a*) a godly Faith, by which we may be framed to such (*b*) a sincere Obedience, as to (*c*) trust wholly upon God, and have (*d*) a firm Belief of his Promises; (*e*) whence arises Hope, (*f*) and a true Love, both of God and of our Neighbour, which causes Obedience to his Commands; (*g*) not a servile Obedience, proceeding from the Fear of Punishment, (*h*) but because it is well pleasing to him, (*i*) and because he is our Father, (*k*) and Rewarder, out of his exceeding Goodness towards us. (*l*) And we are commanded to pray, not to obtain Riches or Honours, and such other Things, which many have desired to their own Hurt; but, in the first Place, for such Things as are for the Glory of God; and so much only for ourselves, of those perishable

(*a*) *A Godly Faith*, &c.] *John* XII. 44.

(*b*) *A sincere Obedience*, &c.] *Luke* XI. 28. *John* XIII. 7. and the following Verses; 1 *Cor.* VII. 19. 1 *Pet.* I. 2.

(*c*) *Trust wholly upon God*, &c.] *Mat.* XXI. 21. 2 *Tim.* I. 12.

(*d*) *A firm Belief of his Promises*, &c.] *Rom.* IV. 20. 2 *Cor.* VII. 1. *Gal.* III. 29.

(*e*) *Whence arises Hope*, &c.] *Heb.* VI. 2. *Rom.* VIII. 24. XV. 4,

(*f*) *And a true Love, both of God*, &c.] *Gal.* V. 6. 1 *Thess.* III. 6.

(*g*) *Not a servile Obedience*, &c.] *Rom.* VIII. 15.

(*h*) *But because it is well-pleasing*, &c.] *Heb.* XII 28

(*i*) *And because he is our Father*, &c.] *Rom.* VIII.

(*k*) *And Rewarder*, &c.] *Coloss.* III. 24. 2 *Thess.* I. 6. (To which we may add; that we can easily apprehend, that his Precepts are most worthy of him, and so exactly suited to our Nature, that better or more agreeable cannot be conceived by any one; therefore we ought to render ourselves obedient to Him, out of a grateful Sense of his Commands, because they are the best and most excellent that can be; and this, though there were no Punishment to be inflicted on the Disobedient, beside the Baseness of the Fact itself; this is to obey God like Sons, and not like Servants. *Le Clerc.*)

(*l*) *And we are commanded to pray*, &c.] *Mat.* VI. 10.

perishable things, as Nature requires, permitting the rest to Divine Providence; being contented, which way soever they happen: But for those things that lead to Eternity, we are to pray with all Earnestness, *viz.* for Pardon of our past Sins, and for the Assistance of the Spirit for the future; that being established firmly against all Threats and Temptations, we may continue on *in* a godly Course. This is the Worship of God required by the Christian Religion, than which certainly nothing can be conceived more worthy of him.

Sect. XII. *Concerning those Duties of Humanity, which we owe to our Neighbour, though he has injured us.*

The Duties towards our Neighbour, required of us, are also of the like sort. The *Mahometan* Religion, which was bred in Arms, breathes nothing else; and is propagated by such Means only. (*a*) Thus *Aristotle* takes notice of, and blames the Laws of the *Laconians*, (which were so highly commended above any other in *Greece*, even by the Oracle of *Apollo*,) because they tended directly to Force of Arms. But the same Philosopher affirms, that War against Barbarians was lawful: whereas the contrary is true amongst Men, who were

(*a*) *Thus* Aristotle, &c.] "Polit. VII. Chap. 14, Like "unto these are some, who afterwards declared their Opinions in their Writings. For "in praising the Government "of the *Lacedæmonians*, they "commend the Design of the "Lawgiver, because the whole "Establishment tended to "Power and War: Which "may easily be confuted by "Reason, and is now confuted by Fact". *Euripides* in *Andromacha*, said it before *Aristotle*.

——— *If War, and Glory,*
And the Sword, were from the Spartans *taken,*
There's nothing excellent that would remain.

were deſigned by Nature for Friendſhip and Society. (*a*) For what greater Iniquity can there be, than to puniſh ſingle Murders; but expoſe to publick View, in their Triumphs, whole Nations whom they had ſlain, as a glorious Exploit? And yet that moſt celebrated City of *Rome*, how did it procure that Title, but by Wars, and thoſe (*b*) many times very unjuſt; as they themſelves confeſs concerning (*c*) the Wars againſt *Sardinia* (*d*) and *Cyprus?* And in general, as the moſt famous Compilers of Annals have related; very many Nations did not account it infamous, (*e*) to commit Robberies out of their

(*a*) *For what greater Iniquity*, &c.] To this Purpoſe is the 96th Epiſtle of *Seneca*, and Book II. Chap. 8. concerning Anger; and the IId Epiſtle of *Cyprian*

(*b*) *Many times very unjuſt*, &c. *Petronius*.

—— *If any ſecret Holes,*
If any Land did ſhining Gold contain,
They War proclaim.

(*c*) *The Wars againſt Sardinia*, &c.] See *Polybius*, Hiſt. III.

(*d*) *And* Cyprus, *&c.*] *Florus*, Book III. Chap. 9. "So "great was the Report, and "that very juſtly, of its "Riches; that though they "were a People that conquered "Nations, and were accuſtomed to beſtow Kingdoms; "yet at the Inſtance of *Publius Clodius* the Tribune, it "was given in Charge, to confiſcate the King, though "alive, and their Ally." *Plutarch* mentions the ſame thing, in his Life of *Cato*, and *Appion*, Book II. of his Politicks; and *Dion*, Book XXXVIII. See the ſame *Florus*, in his War of *Numantia* and *Crete*.

(*e*) *To commit Robberies*, &c.] Thucydides, Book I. "Formerly the *Greeks*, as well "as the *Barbarians*, whether "they lived on the Continent "near the Sea ſhore, or whether they inhabited the "Iſlands; after they began to "hold Correſpondence with "one another by Sailing, fell "to robbing, led on by great "Men, either for the ſake of "Gain to themſelves, or to "procure Victuals for them "that wanted. And happening upon Cities which were "not walled, but inhabited "like Villages, they plundered "them, and the greateſt Part "made their Advantage of "them, being not aſhamed as

their own Bounds. (*a*) Executing of Revenge, is by *Aristotle* and *Cicero*, made a Part of Virtue. (*b*) The Gladiators tearing one another to pieces, was one of the publick Entertainments amongst the Heathens; (*c*) and to expose their Children, was

" yet of doing thus, but ra-
" ther account it glorious.
" This is evidently the Practice
" of some that dwell upon the
" Continent now, who account
" it honourable to do thus;
" and amongst the antient
" Poets, it is very frequent
" for them who met Sailors,
" to ask them if they were
" Pirates; knowing that they
" who were so asked, would
" not disown it; nor they
" who asked them, think it
" any Reproach. Nay they
" robbed one another, upon
" the very Continent; and a
" great many of the *Greeks*, live
" now in this antient Manner,
" at the *Ozolan Locrians*, the
" *Ætolians*, the *Acarnanians*,
" and those of the adjoining
" Continent." The Question *Thucydides* here mentions, is in *Homer's Odyss.* T'. Upon which the Scholiast says, "To plun-
" der, was not accounted in-
" famous, but glorious, by the
" Ancients." *Justin*, Book XLIII. Chap. 3. concerning the *Phocensians*. *They were more diligent in occupying the Sea, than the Land, in Fishing, and Trading; and very often they spent their Lives in plundering* (which at that time was looked upon as honourable). Concerning the *Spaniards*, see *Plutarch* in *Marius*; and *Diodorus*, Book V. concerning the *Tyrrhenians*. *Servius* on the VIIIth and Xth *Æneids*, *Cæsar*, *Tacitus*, and *Saxo-Grammaticus*, concerning the *Germans*.

(*a*) *Executing of Revenge*, &c.] *Aristotle*'s Ethics to *Nichomachus*, IV. II. *Such an one seems to be no ways affected or concerned, not to revenge himself, unless provoked; but it shews a mean Spirit, to bear contemptuous Treatment.* And *Tully*, in his second Book of Invention, places Revenge amongst the Duties that belong to the Law of Nature: " Whereby either in our own
" Defence, or by way of Re-
" venge, we keep off Force
" or Reproach." And to *Atticus:* " I hate the Man, and
" will hate him: I wish I
" could revenge myself upon
" him." And against *Antony:*
" I would revenge every single
" Crime, according to the
" Degree of Provocation in
" each."

(*b*) *The Gladiators*, &c.] See *Lactantius*, Book II. and *Tertullian* concerning Shews, Ch. 19.

(*c*) *And to expose their Children*, &c.] See *Justin*'s IId Apologetick, Chap. 9. and *Lactantius*'s Institution, Chap. 20. and *Terence's Hecyra*.

was a daily Practice. The *Hebrews*, indeed, had a better Law, a more holy Diſcipline; but yet there were ſome things overlooked or allowed in that People, whoſe Paſſion was ungovernable; (*a*) ſuch as the giving up to their Power ſeven Nations, tho indeed they deſerved it: With which they not being contented, (*b*) perſecuted with cruel Hatred, all that differed from them; (*c*) the Marks of which remain even to this Day, in their Prayers uttered againſt Chriſtians: and the Law itſelf allowed a Man (*d*) to revenge an Injury by the Puniſhments of Retaliation, and that a Man-ſlayer might be killed by the private Hand of the next Relation. But the Law of Chriſt (*e*) forbids requiting any Injury that hath been done us, either by Word or Deed; leſt by imitating that Malice we condemn in others, we ſhould on the contrary approve it. It would have us do good in the firſt Place, to thoſe that are good; and then to the bad alſo, (*f*) after the Example of God, from whom we receive Gifts in common with all other Men; ſuch as the Sun, the Stars, the Air, the Winds, and the Rain.

(*a*) *Such as the giving*, &c.] *Exodus* XXXIV. 11, 12. *Deut.* VII. 1, 2

(*b*) *Perſecuted with cruel Hatred*, &c.] *R Levi Ben Gerſon* tells us they were to endeavour to injure them any manner of way *Bechai* ſays, that what was taken from them by Theft, was not to be reſtored.

(*c*) *The Marks of which*, &c.] See a little Book of Prayers, put out at *Venice*, in a ſmall Volume, *page* 8. and a *German* Book of *Antonius Margarita*, and *Maimonides*, on the XIII Articles, where he ſays, they are to be deſtroyed, who do not believe them. And it is a frequent ſaying in the Mouths of the *Jews*, *Let all Sectaries ſuddenly periſh*. The like Saying, we find in *R Iſaac's Bereſchith Rabba*, and the *Talmud* in *Baba Kama*, and *Baba Bathra*

(*d*) *To revenge an Injury*, &c.] *Levit.* XXIV. 20. *Deut* XIX. 21

(*e*) *Forbids requiting any Injury*, &c.] *Matt.* V 38, 44

(*f*) *After the Example of God*, &c.] *Matt* V. 45

SECT.

Sect. XIII. *About the Conjunction of Male and Female.*

The Conjunction of Man and Woman, whereby Mankind is propagated, is a thing that highly deserves to be taken care of by Law; which that the Heathen neglected, is no wonder, when they relate (*a*) Stories of the Whoredoms and Adulteries of those Gods which they worshipped. And which is worse, (*b*) the Conjunction of Males with one another, is defended by the Examples of their Gods: In the Number of which, *Ganymedes* of old, (*c*) and *Antonius* afterwards, were reckoned, upon this Account; which horrid Crime is also often

(*a*) *Stories of the Whoredoms*, &c.] See *Euripides's Ione*.

——— *I can't forbear,*
The Lewdness of Apollo *to reprove,*
Who forces Virgins to his Nuptial Bed,
And murders his own Children privately:
Is this to practice Virtue you enjoin!
If Mortals sin, you Gods revenge the Wrong;
And is it just that you, who Laws prescribe
To all Mankind, should live by none yourselves?
Though it will never be, yet I must speak;
If Phœbus, Neptune, *and the King of Gods,*
Should punish all unlawful Marriages,
None would remain to worship at their Shrines.

See this Matter fully handled by *Clemens*, in his hortatory Discourse; by *Athenagoras*, *Tatian*, *Arnobius*, Book IV. *Nazianzen*, in his Ist. against *Julian*, and *Theodoret*, Discourse III.

(*b*) *The Conjunction of Males*, &c.] See this also, in the forementioned Places of *Clemens* and *Theodoret*.

(*c*) *And* Antonius *afterwards*, &c.] Mentioned by *Justin*, in his IId Apologetick; by *Clemens*, in his hortatory Discourse; by *Origen*, in his IId and VIIIth Books against *Celsus*; by *Eusebius*, in his Ecclesiastical History, IV. 8. by *Theodoret*, 8 and the Historians of those Times.

often eſteemed lawful amongſt the *Mahometans*, *Chineſe*, and other Nations. The *Greek* Philoſophers ſeem to take great Pains (*a*) to put a virtuous Name upon a vicious thing. The moſt eminent of which ſame *Greek* Philoſophers, (*b*) recommending Intercourſe with Women; what did they do elſe but turn a whole City into one common Stew, (*c*) when even Brute Creatures obſerve ſome ſort of Conjugal League? How much more reaſonable is it then, that Man, who is the moſt divine Creature, ſhould not be born from an uncertain Original, whereby the mutual Affections betwixt Parents and Children

(*a*) *To put a virtuous Name*, &c.] So indeed it was thought, not only by *Lucian*, in his little Book, concerning Love; but by *Gregory Nazianzen*, Orat. III. againſt *Julian*; and by *Elias Cretenſis*, and *Nonnus*, upon him. And alſo by *Cyril*, in his VIth Book againſt *Julian*; and by *Theodoret*, very largely, in his XIIIth Book to the *Greeks*. I cannot omit a Place of *Philo*'s, who had a great Opinion of *Plato*, out of his Book concerning a contemplative Life. "*Plato*'s Feaſt is "ſpent almoſt wholly upon "Love, not only of Men eager after Women, and Women eager after Men; for "ſuch Deſires may be ſatisfied by the Law of Nature; "but of Men, after Men, "differing from themſelves "only in Age; and if any "thing be ſpeciouſly ſaid concerning Love and heavenly "*Venus*, thoſe Names are uſed "only for a Cover." *Tertullian*, concerning the Soul, preferring the Chriſtian Wiſdom to that of *Socrates*, adds. "Not "bringing in new *Dæmons*, "but driving out the old; "not corrupting Youth, but "inſtructing them in all the "Goodneſs of Modeſty."

(*b*) *Recommending the Intercourſe with Women*, &c.] See *Plato*, as in other Places, ſo more particularly in his IVth Republick.

(*c*) *When even Brute Creatures*, &c.] See *Pliny*, Book X. Chap. 33. "The Actions "of Doves are mightily taken "notice of by theſe, upon the "ſame Account; their Cuſtoms "are the ſame, but the higheſt "degree of Modeſty belongs "ſpecially to them; Adulteries are not known to either "of them, they do not violate "the Fidelity of Wedlock." Concerning the conjugal Chaſtity of Ring-Doves, ſee *Porphyry*, in his IIId Book againſt eating living Creatures.

Children is deſtroyed? The *Hebrew* Law indeed forbad all Uncleanneſs, (*a*) but a Man was allowed to have more Wives than one, at a time, and the Huſband had a Power (*b*) to put away his Wife for any Cauſe whatſoever; which is the Cuſtom at this Day among the *Mahometans:* And formerly the *Greeks* and *Latins* took ſo great a Liberty, that (*c*) the *Laconians* and *Cato*, permitted others to have their Wives for a time. But the Law of Chriſt, which is moſt perfect, ſtrikes at the very Root of Vice, and (*d*) accounts him guilty before God, (who can ſee into, and judge the Hearts of Men,) that luſts after, though he has not committed, the Crime; or that attempts the Chaſtity of any Woman, or looks upon her with ſuch Deſires. And becauſe all true Friendſhip is laſting, and not to be broke; it would, with very good Reaſon, have *That* to be ſo (*e*) which contains the Union of their Bodies, as well as the Agreement of their Minds; and which, without doubt, is more convenient for a right Education of their Children. Among the Heathen, ſome few Nations were content with one Wife, as the *Germans* and *Romans*; and in this they are (*f*) followed by the Chriſtians: Namely, that

(*a*) *But a Man was allowed,* &c.] This appears from *Deut.* XVII. 16, 17. XXI. 15. 1 *Sam.* XII. 8. So the *Hebrews* underſtood the Law; and *Chryſoſtom* 1 *Cor.* XI. and *Auguſtine*, Book III. Chap. 12. concerning the Chriſtian Doctrine: and others of the Ancients. *Joſephus*, who beſt underſtood the Law, ſays, in the XVth of his Antiquities, *It was the Cuſtom of our Fathers to have many Wives.*

(*b*) *To put away his Wife,* &c.] *Deut.* XXIV. 1, 2, 3, 4. *Levit.* XXI. 14.

(*c*) *The* Laconians *and* Cato, &c.] See *Herodotus*, Book VI. and *Plutarch*, in his *Cato Uticenſis*, and *Lycurgus*.

(*d*) *Accounts him guilty before God,* &c.] *Matt.* V. 28.

(*e*) *Which contains the Union,* &c.] *Matt.* V. 3. XIX. 9.

(*f*) *Followed by the Chriſtians,* &c.] *Paul* the Apoſtle, 1 *Cor.* VII. 4. *Lactantius*'s Inſtitutions, VI. 23. *Hieronymus* againſt *Oceanus*.

that the Wife, having reſigned herſelf entirely to her Huſband, may be (*a*) recompenſed with a like Return; (*b*) that the Government of the Family may be better managed by one Governor, and that different Mothers might not bring a Diſturbance in amongſt the Children.

Sect. XIV. *About the Uſe of temporal Goods.*

To come now to the Uſe of thoſe things which are commonly called Goods; we find Theft allowed by ſome heathen Nations, (*c*) as the *Egyptians*, (*d*) and *Spartans*; and they who did not allow it in private Perſons, did ſcarce any thing elſe in the publick; as the *Romans*, of whom the *Rsman* Orator ſaid, (*e*) if every one ſhould have his Due reſtored to him, they muſt go back again to their Cottages. Indeed, there was no ſuch thing amongſt the *Hebrews*; but they were permitted (*f*) to take Uſury

(*a*) *Recompenſed with a like Return*, &c.] *Salluſt* well expreſſes it in his *Jugurthine* War. "Amongſt thoſe that "have many Wives, there is "but little Affection, becauſe "the Mind is diſtracted with "a Multitude, ſo as to have "none of them for an intimate "Companion; but they are all "equally eſteemed of no Va"lue" *Ammianus* concerning the *Perſians*, Book XXIII. *By means of various Luſts, divided Love grows faint.* And *Claudian*, in his *Gildonick* War.

——— *They have a thouſand Marriages,*
For they regard no Ties, no ſacred Pledge,
But their Affection is in Number loſt.

(*b*) *That the Government*, &c.] *Euripides* in his *Andromacha*, rightly apprehends and expreſſes them both.

(*c*) *As the* Egyptians, &c.] See *Diodorus Siculus*'s Hiſt. Book I.

(*d*) *And* Spartans, &c.] See *Plutarch* in his *Lycurgus*.

(*e*) *If every one ſhould have*, &c.] *Lactantius* in his Epitome, Chap. 1. cites the Words of *Tully* to this Purpoſe, out of his IIId Republick.

(*f*) *To take Uſury of Strangers*, &c.] *Deut.* XXIII. 19.

Uſury of Strangers, that the Law might in ſome Meaſure be fitted to their Diſpoſition; and therefore, amongſt other things, (*a*) it promiſed Riches to them that obeyed it. But the Chriſtian Law not only forbids (*b*) all kind of Injuſtice, towards any Perſons; but alſo forbids us (*c*) ſetting our Affections upon periſhing things; becauſe our Mind is of ſuch a Nature, that it cannot diligently attend to the Care of two things, each of which requires the whole Man, and which oftentimes draw him contrary ways: And beſides, (*d*) Sollicitouſneſs in procuring and preſerving Riches, is attended with a certain Slavery and Uneaſineſs, which ſpoils that very Pleaſure which is expected from Riches; (*e*) but Nature is ſatisfied with a very few things, and thoſe ſuch, as can eaſily be procured, without any great Labour or Charge. And, if God has granted us ſomething beyond this, we are not commanded to caſt it into the Sea, (*f*) as ſome Philoſophers imprudently did; nor to let it lie uſeleſs by us, nor yet to laviſh it away: But out of it, to ſupply the Wants of other Men, (*g*) either by giving (*h*) or lending to thoſe that aſk it; (*i*) as becomes thoſe who believe themſelves, not to be Proprietors of theſe things, but only Stewards and Deputies of the Moſt High God their Parent; for

(*a*) *It promiſed Riches*, &c.] *Levit.* XXVI. 5. *Deut.* XXVIII. 4, 5, 6, 7, 8, 11, 12.

(*b*) *All kind of Injuſtice*, &c.] *Matt.* VII. 12. *Epheſ.* V. 3.

(*c*) *Setting our Affections*, &c.] *Matt.* VI 24. and the following Verſes, XIII. 22. *Luke* VIII. 14. 1 *Tim* VI 9

(*d*) *Sollicitouſneſs in procuring*, &c.] *Matt.* VI. 34. *Philip.* IV. 6.

(*e*) *But Nature is ſatisfied*, &c.] 1 *Tim* VI. 7, 8.

(*f*) *As ſome Philoſophers*, &c.] *Laërtius* and *Suidas* affirm this of *Ariſtippus*, and *Philoſtratus* of *Crates*.

(*g*) *Either by giving*, &c.] *Matt* V. 42.

(*h*) *Or lending*, &c.] In the ſame *Matt. Luke* VI. 35.

(*i*) *As becomes thoſe*, &c.] 1 *Tim.* VI. 17, 18.

for a Kindneſs well beſtowed, (*a*) is a Treaſure full of good Hope, againſt which neither the Wickedneſs of Thieves, nor Variety of Accidents, can prevail any thing. An admirable Example of which ſincere and undiſſembled Charity, the firſt Chriſtians afford us; when things were ſent from ſo great a Diſtance as (*b*) *Macedonia* and *Achaia*, in order to ſupply the want of thoſe in *Palæſtine*; as if the whole World had been but one Family. And here this Caution is added alſo, in the Law of Chriſt; (*c*) that no Hope of Recompence or Honour, ought to diminiſh from our Liberality; becauſe, if we have regard to any thing elſe but God, (*d*) it takes away his Acceptance. And, leſt any one ſhould pretend, as is commonly done, to cloak his Sparingneſs, as if he were afraid he ſhould want what he has, when he comes to be an old Man, or if any Misfortune ſhould befal him; the Law promiſes, (*e*) that a particular Care ſhall be taken of thoſe who keep theſe Precepts: And, that they may the more rely upon it, reminds them of (*f*) the remarkable Providence of God, in providing for wild Beaſts and Cattle, in adorning Herbs and Flowers; and that it would be an unworthy thing in us, not to believe ſo good, ſo powerful a God, nor to truſt him any further than we would do a bad Debtor, of whom we never think ourſelves ſecure without a Pledge.

SECT.

(*a*) *Is a Treaſure*, &c.] *Matt.* VI. 20.

(*b*) *Macedonia* and *Achaia*, &c.] *Rom.* XV. 25, 26. and the following Verſes. 2 *Cor.* IX. 1, 2, 3, 4. *Philip.* IV. 18.

(*c*) *That no Hope of Recompence*, &c.] *Matt.* VI. 1, 2. *Luke* XIV. 12.

(*d*) *It takes away his Acceptance*, &c.] See the forecited Place in *Matt.*

(*e*) *That a particular Care*, &c.] *Matt.* VI. 32. *Luke* XII. 7. XXI. 8.

(*f*) *The remarkable Providence of God*, &c.] *Matt.* VI. 26, 28.

Sect. XV. *Concerning Oaths.*

Other Laws forbid Perjury; (*a*) but This would have us entirely to abstain from Oaths, except upon Necessity; and to have so great Regard to Truth, in our common Conversation, (*b*) that there should be no need of requiring an Oath of us.

Sect. XVI. *Concerning other Actions.*

And indeed, there is nothing excellent to be found in the Philosophick Writings of the *Greeks*, or in the Opinions of the *Hebrews*, or of any other Nation, which is not contained here, and moreover ratified by divine Authority. For instance; concerning (*c*) Modesty, (*d*) Temperance, (*e*) Goodness, (*f*) Moral Virtue, (*g*) Prudence, (*h*) the Duty of Governors and Subjects, (*i*) Parents and Children, (*k*) Masters and Servants, (*l*) Husbands and Wives; and particularly, abstaining from those Vices, which under a Shew of Virtue, deceived many of the *Greeks* and *Romans*, viz. (*m*) the Desire

(*a*) *But this would have us*, &c.] *Matt.* V. 33, 34, 35, 36, 37. *Jam.* V. 12.

(*b*) *That there should be no need*, &c.] See the forementioned Place of *Matt.*

(*c*) *Modesty*, &c.] 1 *Peter* III. 3.

(*d*) *Temperance*, &c.] *Tit.* II. 12. 1 *Tim.* II. 19.

(*e*) *Goodness*, &c.] 2 *Cor.* VI. 6. *Gal.* V. 22. *Colos.* III. 12. 1 *Cor.* XIII. 4.

(*f*) *Moral Virtue*, &c.] *Phil.* IV. 8. 1 *Tim.* II. 2. III. 4. *Tit.* II. 7.

(*g*) *Prudence*, &c.] *Matt.* X. 16. *Ephes.* I. 8.

(*h*) *The Duty of Governors*, &c.] 1 *Tim.* II. 2. *Rom.* XIII. 1 *Pet.* II. 13, 17.

(*i*) *Parents and Children*, &c.] *Colos.* III. 20, 21. *Ephes.* VI. 1, 2, 3, 4.

(*k*) *Masters and Servants*, &c.] *Ephes.* VI. 5, 6, 7, 8, 9, 10. *Colos.* III. 22, 23, 24, 25.

(*l*) *Husbands and Wives*, &c.] *Ephes* V. 22, 23, 24, 25, 28, 33. *Colos* III. 18, 19. 1 *Tim.* II. 2.

(*m*) *The Desire of Honour*, &c.] *Matt.* XVIII 4. XXIII. 12. *Luke* XIV. 11. XVIII. 14. *John* V. 44. *Ephes.* IV. 2. *Colos.*

ſire of Honour and Glory. The Sum of it, is wonderful for its ſubſtantial Brevity; (*a*) that we ſhould love God above all things, and our Neighbour as ourſelves, that is, (*b*) we ſhould do to others, as we would have them do to us. Perhaps ſome may object againſt what we have now ſaid, of the Excellency of Chriſt's Commands; the great Difference of Opinions amongſt Chriſtians, from whence have ariſen ſo many various Sects.

Sect. XVII. *An Anſwer to the Objection, drawn from the many Controverſies amongſt Chriſtians.*

But the Anſwer to this is evident: There are ſcarce any Arts, but the ſame thing happens to them, partly through the Weakneſs of human Nature, and partly becauſe Men's Judgment is hindered by Prejudices: But for the moſt part, this Variety of Opinions, is limited within certain Bounds, in which Men are agreed; and whereby they determine Doubts: As in the Mathematicks, it is a Diſpute whether the Circle can be ſquared or no; but whether, if you take Equals from Equals, the Remainder will be equal; this admits of no Diſpute: And thus it is in Natural Philoſophy, Phyſick, and other Arts. So the Difference of Opinions that is amongſt Chriſtians, cannot hinder their Agreements in the principal things, that is, (*c*) thoſe Com-

Coloſ. II. 18. III. 23 1 *John* II. 16. *Phil* II. 3 1. *Theſſ* II. 6 1. *Pet.* I. 24. V. 5

(*a*) *That we ſhould love God,* &c.] *Matt* IX 18. XXII. 37. 39 *Luke* X. 27 *Rom* XIII 9. 10, 11. *Gal* V. 14 *James* II. 8

(*b*) *We ſhould do to others,* &c.] *Matt.* VII. 12 *Luke* VI. 31. This was commanded by the Emperor *Alexander*; ſee *Dion*, and he that wrote the Life of this Emperor in *Latin*.

(*c*) *Thoſe Commands,* &c.] We may add alſo, in thoſe Opinions that are neceſſary and upon which the Obſervation of Commands depends; ſuch as are mentioned in the moſt ancient Creeds

Commands, by which we have now recommended the Christian Religion: And the Certainty of these appears from hence, that those who being highly enraged against one another, have sought for Matter of Disagreement, never ventured to go so far as to deny, that these were the Precepts of Christ; no, not even they, who would not direct their Lives according to this Rule. And if any should attempt to contradict these, he ought to be looked upon to be like those Philosophers who denied that Snow was white. For as These were confuted by their Senses, so are They by the Consent of all Christian Nations, and by those Books which were wrote by the first Christians; and those after them, who were followed by Learned Men; and such who bore Testimony to the Faith of Christ by their Death. For that which all these acknowledge to be the Doctrine of Christ, ought to be accounted so, by all fair and equal Judges; for the same Reason that we believe *Plato*, *Xenophon*, and other Disciples of *Socrates*, concerning the Opinions of *Socrates*; and the Schools of the Stoicks, for what *Zeno* delivered.

Sect. XVIII. *The Excellency of the Christian Religion, further proved from the Excellency of its Teacher.*

The third Thing wherein we said the Christian Religion exceeds all other Religions that are, or can be imagined, is the Manner in which it was delivered and propagated: In the Consideration of which Particular, the first Thing that offers itself, is

Creeds, which are extant in *Irenæus* and *Tertullian*, and what we now call the *Apostles Creed*, as I have somewhat more fully shown in that little Piece annexed hereto, concerning the Choice of our Opinion, &c. Sect. IV. *Le Clerc.*

is the Author of this Doctrine. The Authors of the *Grecian* Wiſdom and Knowledge, themſelves confeſſed, that they alledged ſcarce any Thing for Certainty; becauſe Truth was ſunk, as it were, (*a*) to the Bottom of a Well; (*b*) and the Mind, as dim-ſighted in regard to Divine Things, as the Eyes of an Owl in the Sun-ſhine. Beſide, there was hardly any of them, but was addicted to (*c*) ſome particular Vice: Some were (*d*) Flatterers of Princes, others devoted to (*e*) the Embraces of Harlots, others to (*f*) ſnarling Impudence; and one great Argument of the Envy and Hatred they all had againſt one another, is, their (*g*) quarrelling about Words,

(*a*) *To the Bottom of a Well,* &c.] It was a ſaying of *Democritus, That Truth laid at the Bottom of a Well,* as we find in *Tully*'s Academical Queſtions, and in other Writers.

(*b*) *And the Mind as dim-ſighted,* &c.] See *Ariſtotle*'s Metaphyſicks, Book II. ch. 1. "As the Eyes of a Batt are "dazzled at the Light in the "Day-time; ſo is the Under-"ſtanding in our Soul, con-"founded at the plaineſt "Things in the World."

(*c*) *Some particular Vice,* &c.] *Socrates* is moſt commended, by the Conſent of all; yet *Cyril* in his VIth Book againſt *Julian*, ſets before us, in the Words of *Porphyry*, the high degree of Anger he diſcovered in his Words and Sayings.

(*d*) *Flatterers of Princes,* &c.] *Plato* and *Ariſtippus*.

(*e*) *The Embraces of Harlots,* &c.] *Zeno*, the chief of the *Stoicks*, was addicted to the Love of Men; and *Plato*, *Ariſtotle*, *Epicurus*, *Ariſtippus*, and almoſt all of them, to the Love of Women; witneſs *Athenæus*'s Books, III and XIII. *Laërtius* and *Lactantius*. *Theognis* mentions it of himſelf, in many Places.

(*f*) *To ſnarling Impudence,* &c.] Whence they are called *Cynicks*.

(*g*) *Quarreling about Words,* &c.] This is well obſerved by *Timon Phliaſius*.

O wretched Mortals, nought but Sin and Fleſh,
Always deceived with Words and fierce Conteſts;
Vain Men, like empty Bladders, puff'd with Wind.

And again,

Sharp Conteſt walks about, with mighty Noiſe,
Sifter of Mortal Hatred and Confuſion;

'Till

Words, or Things of no Moment; and as good an Argument of their Coldneſs and Indifferency in the Worſhip of God, is; that they who believed that there was really but one God, did yet lay him aſide, and paid Divine Worſhip to others, whom they believe to be no Gods; (*a*) making that only the Rule of their Religion, which was publickly received. And, as for the Reward of Piety, they could affirm nothing for certain; as appears from (*b*) the laſt Diſpute of *Socrates*, a little before his Death. *Mahomet*, the Author of that Religion, which has ſpread itſelf ſo far, (*c*) abandoned himſelf to Luſt, all

'Till wandring to and fro, at laſt She fix
Herſelf in Human Breaſts, and raiſe their Hopes.

And again,

Who has inflamed them with ſuch deadly Strife?
The Noiſy Multitude, who Silence hate,
From whom the Plague of Tattle has its Riſe.

You will find theſe Verſes in *Clemens Strom.* V. in *Euſebius* at the end of his Preparation, and in *Theodoret*'s IId Diſcourſe.

(*a*) *Making that only the Rule*, &c.] *Xenophon* in his VIth *Memorab.* recites the Oracle, by which the Gods are commanded to be worſhipped according to the Laws of every City. Here we may repeat the Words of *Seneca*, before quoted out of *Auguſtine*; after which *Auguſtine* adds theſe: *He worſhipped that which he blamed; he did that which he condemned, and that which he found Fault with, he paid Adoration to.* According to what *Plato* ſays, in his *Timæus*, and other Places; and *Porphyry*, in that Place of *Euſebius*'s *Preparat.* Book IV. ch. 8. that it is dangerous to ſpeak the Truth, in Divine Matters, before the Vulgar. The Fear of which Danger, both in the *Greek* and *Latin*, and *Barbarian* Philoſophers, prevailed over the ſincere Profeſſion of the Truth; which Thing alone, is ſufficient to hinder any one from thinking that ſuch Men were to be followed in every Thing. *Juſtin Martyr*, in his Exhortation to the *Greeks*, obſerves this of *Plato*.

(*b*) *The laſt Diſpute of* Socrates, &c.] See what we have before quoted concerning him.

(*c*) *Abandoned himſelf to Luſt*, &c.] See what is ſaid in the VIth Book.

all his Life long, which his Friends themſelves do not deny. Neither did he give any Aſſurance whereby it might appear, that thoſe Rewards he promiſed, which conſiſted in Feaſts and Women, would ever really be; ſince they do not pretend to ſay, that he is reſtored to Life again in his Body; ſo far from that, that it now lies buried in *Medina*. But *Moſes*, the *Hebrew* Lawgiver, was an excellent Perſon, however not entirely free from Faults; for with great Reluctance he would ſcarce (*a*) undertake an Embaſſy to the King of *Egypt*, tho' at the Command of God; and he diſcovered ſome (*b*) Diſtruſt of God's Promiſe, concerning ſtriking Water out of the Rock, as the *Hebrews* acknowledge. And he himſelf partook of ſcarce any of thoſe Rewards, which he promiſed to his People by the Law, (*c*) being driven to and fro in Deſart Places, by continual Tumults, (*d*) and never entering the happy Land. But Chriſt is deſcribed by his Diſciples, (*e*) to be without any manner of Sin: (*f*) nor could he ever be proved to have committed any, by the Teſtimonies of others: And whatever he commanded others, (*g*) he performed himſelf; for

(*a*) *Undertake an Embaſſy*, &c.] *Exodus* IV. 2, 10, 13, 14.

(*b*) *Diſtruſt of God's Promiſe*, &c.] Numbers XX. 12.

(*c*) *Being driven to and fro*, &c.] *Exodus* XXII. *Numbers* XI. XII. XIV. XVI. XX. XXV.

(*d*) *And never entering the happy Land*, &c.] *Numbers* XX. 12 *Deut.* XXXIV. 4.

(*e*) *To be without any manner of Sin*, &c.] *John* VIII. 46. X. 32. 2 *Cor.* V. 21. 1 *Pet.* II. 20 *Heb.* IV. That his Piety was commended by the Oracle among the Gentiles, we ſhall ſhow in the VIth Book.

(*f*) *Nor could he ever be proved*, &c.] *Origen* obſerves this in his IIId Book againſt *Celſus*.

(*g*) *He performed himſelf*, &c.] *Lactantius*, in the end of his Inſtitutions well obſerves: *That he not only ſhewed the Way, but walked before, in it, leſt any one ſhould dread the Path of Virtue, on the account of its Difficulty.*

for he faithfully fulfilled all Things that God commanded him; (*a*) he was most sincere, in the whole Course of his Life; he was the (*b*) most patient of Injuries and Torments, as is evident from his Punishment on the Cross; he was so great a Lover of Mankind, of his Enemies, even of those by whom he was led to Death, (*c*) that he prayed to God for them. And the Reward that he promised to his Followers, he was possessed of himself, in a most eminent manner; as is declared and proved by certain Testimony. (*d*) Many saw, heard, and handled him, after he was returned to Life again: (*e*) He was taken up into Heaven in the Sight of Twelve; And that he there obtained the highest Power, is manifest from hence; that he endued his Disciples with a (*f*) Power, to speak those Languages which they had never learned; and (*g*) with other miraculous Gifts, (*h*) as he promised them, when he departed from them: All which

(*a*) *He was most sincere*, &c.] 1 *Pet.* II. 22.

(*b*) *Most patient of injuries*, &c.] *Mat.* XXVI, 50, 52. *John* VIII. 23. *Acts* VIII. 32.

(*c*) *That he prayed to God for them*, &c.] *Luke* XXIII. 34.

(*d*) *Many saw, heard, and handled him*, &c.] *John* XX. 27, 28, 29. *John* I. *Epist.* I. *Matt.* XXVII. *Mark* XVI. *Luke* XXIV. 1 *Cor.* XV. 3, 4, 5, 6, 7, 8.

(*e*) *He was taken up into Heaven*, &c.] *Mark* XVI. 19. *Luke* XXIV. 51, 52. *Acts* I. 9 10, 11. also *Acts* VII. 55. IX. 3, 4, 5. XXII. 6. 1 *Cor.* XV. 8.

(*f*) *A Power to speak those Languages*, &c.] *Acts* II. 3, 4. X. 46. XX. 6. 1 *Cor.* XII. 10, 28, 30. XIII. 1, 8. XIV. 2, 4, 5, 6, 9, 13, 14, 18, 19, 22, 23, 27, 39.

(*g*) *And with other miraculous Gifts*, &c.] *Acts* III. V. VIII. IX. X. XI. XIII. XIV. XVI. XIX. XX. XXI XXVII. *Rom.* XV. 19. 2 *Cor.* XII. 12. *Heb.* II. 4. The Truth hereof, is shown by *Justin* in his Dispute with *Trypho*; by *Irenæus*, Book II. by *Tertullian*, in his Apology; by *Origen*, in his VIIth Book against *Celsus*: by *Lactantius* and others.

(*h*) *As he promised them*, &c.] *John* XIV. 12. XVII. 21. *Mark* XVI. 17.

put together ſhew, that there is no Reaſon to doubt of his Faithfulneſs, or of his Power, to recompenſe us with that Reward he has promiſed. And hence it is we collect, that this Religion exceeds all others in this Particular alſo; that the Author of it performed himſelf, what he commanded; and was poſſeſſed of what he promiſed.

From the wonderful Propagation of this Religion.

We come now to the Effects of the Doctrine by him delivered; which indeed, if rightly conſidered, are ſuch; that if God has any Regard or Care of human Affairs, this Doctrine cannot poſſibly but be thought Divine. It was agreeable to Divine Providence, to cauſe That to ſpread the furtheſt, which is in itſelf beſt. And this has happened to the Chriſtian Religion, which, we ourſelves ſee, is taught all over *Europe*; *(a)* even the further Corners of the *North* not exempted; *(b)* and no leſs throughout, all *Aſia*, *(c)* even in the Iſlands in the Sea belonging to it; *(d)* thro' *Egypt* alſo *(e)* and *Ethiopia*, *(f)* and ſome other Parts of *Africa*, *(g)* and at laſt through *America*. Nor is this done now

(a) Even the further Corners of the North, &c.] See *Adam Bremenſis* and *Helmoldus*, and the Writers concerning *Iceland*.

(b) And no leſs throughout all Aſia, &c.] See the Acts of the General Councils.

(c) Even the Iſlands in the Sea, &c.] See *Oſorius* in his Luſitanicks.

(d) Through Egypt, *alſo*, &c.] This appears from the Acts of the General Councils; from the antient Eccleſiaſtical Hiſtories, and particularly *Euſebius*, VI. 34. out of the *Coptick* Liturgy.

(e) And Ethiopia, &c.] See *Franciſcus Alvareſius*.

(f) And ſome other Parts of Africa, &c.] See *Tertullian*, *Cyprian*, *Auguſtin*, and the Acts of the *African* Councils; eſpecially that Council, which is ſubjoined to the Works of *Cyprian*.

(g) And at laſt through America, &c.] See *Acoſta* and others, who have wrote about the Affairs of *America*.

now only, but was ſo of old; as the Hiſtory of all Ages teſtify, the Books of the Chriſtians, and the Acts of Synods; and at this Day, there is a Tradition preſerved amongſt the *Barbarians*, (*a*) of the Journies and Miracles of *Thomas* (*b*) and *Andrew*, and the other Apoſtles. And (*c*) *Clemens* (*d*) *Tertullian*, and

(*a*) *Of the Journies and Miracles of* Thomas, &c.] See *Abdias*, Book IX. *Euſebius*'s Eccleſiaſtical Hiſtory, Book I. towards the end; and Book II. Ch. 1. and the beginning of Book III. *Ruffinus*, Book X. Ch. 9. Add to theſe, *Oſorius* and *Linſchotius*, concerning the Affairs of *Eaſt India*; and *Freita* concerning the Empire of the *Luſitanians* in *Aſia*: The Sepulchre of this Apoſtle is now to be ſeen in the Country of *Coromandel*.

(*b*) *And Andrew*, &c.] See *Euſebius* in the Beginning of his forementioned IIId Book, and *Origen* upon *Geneſis*.

(*c*) *Clemens*, &c.] He ſays, *Strom.* V. That Chriſt was known in all Nations.

(*d*) *Tertullian*, &c.] In his Iſt Book againſt the *Jews*. "In "whom elſe have all Nations "believed, but in Chriſt, who "lately came? In whom have "all theſe Nations believed, "*Parthians*, *Medes*, *Elamites*, "and the Dwellers in *Meſopo-* "*tamia*, *Armenia*, *Phrygia*, "*Cappadocia*; the Inhabitants "of *Pontus* and *Aſia*, and *Pam-* "*phylia*; they that dwell in "*Egypt*, and they who live "in the Country of *Africa*, "beyond *Cyrene*; *Romans* and "Strangers; *Jews* and other "Nations in *Jeruſalem*; the "different ſorts of People in "*Getulia*; the many Countries "of the *Moors*; all the Bor- "ders of *Spain*; the different "Nations of *Gaul*; and thoſe "Places of *Britain*, which "the *Romans* could not come "at, are yet ſubject to Chriſt; "the *Sarmatæ*, and *Dæci*, "the *Germans* and *Scythians*; "and many other obſcure Na- "tions, and many Provinces "and Iſlands unknown to us, "ſo many that they cannot be "reckoned? in all which Pla- "ces, the Name of Chriſt, who "lately came, reigns." Preſently after, he ſhews how much larger the Kingdom of Chriſt was in his Time, that is, the end of the ſecond Century, than thoſe of Old. *Nebuchadnezzar*'s, *Alexander*'s, or the *Romans*: "The Kingdom "of Chriſt overſpreads all Pla- "ces, is received every where, "in all the above named Na- "tions (he had mentioned the "*Babyloniars*, *Parthians*, *In-* "*dians*, *Ethiopia*, *Aſia*, *Ger-* "*many*, *Britain*, the *Moors*, "*Getulians* and *Romans*) it is "in great Eſteem: He reigns "every where, is adored in "all Places, is divided equally "amongſt them all."

(*a*) and others have observed, how far the Name of

(*a*) *And others*, &c.] *Irenæus*, who was ancienter than *Tertullian*, Book I. Ch. 3 " For " though there be different " Languages, the Power of " Tradition is the same; nei- " ther the Churches founded " in *Germany*, have any other " Belief, or any other Tradi- " tion: Nor yet those in *Ibe- " ria*, nor those among the " *Celtæ*, nor those which are " in the *East*, nor those in " *Egypt*, nor those in *Lybia*, " nor those that are esta- " blished in the Middle of the " World: But like the Sun, " which God created, and is " one and the same through- " out the whole World: So " the Light, the preaching " of the Truth, shines every " where and enlightens all " Men, who are willing to " come to the Knowledge of " the Truth." And *Origen*'s Homily upon the IVth of *Ezekiel* " The miserable *Jews* " confess, that these things " were foretold of the Pre- " sence of Christ; but they " are foolishly ignorant of his " Person, though they see " what is said of him fulfilled; " for when did the *British* " Land, before the coming of " Christ, agree in the Worship " of one God? When did the " Country of the *Moors*, when " did the whole World toge- " ther, do so?" And *Arnobius*, Book II " The Powers " which they saw with their " Eyes, and those unheard-of " Effects, which were openly " produced, either by him, " or which were proclaimed, " by his Disciples, throughout " the whole World, subdued " those violent Appetites, and " caused Nations and People, " and those whose Manners " were very different, to con- " sent with one Mind, to the " same Belief; For we might " enumerate, and take into " our Account, those things " which were done in *India* " among the *Seræ*, *Persians* " and *Medes*, in *Arabia*, *E- " gypt*, in *Asia*, *Syria*, among " the *Galatians*, *Parthians*, " *Phrygians*, in *Achaia*, *Ma " cedonia*, *Epirus*; in those " Islands and Provinces, sur- " veyed by the East and " Western Sun; and lastly in " *Rome*, the Mistress of the " World." And *Athanasius*, in his Synodical Epistle, which we find in *Theodoret*, Book IV. Chap. 3. mentions the Christian Churches in *Spain*, *Britain*, *Gaul*, *Italy*, *Dalmatia*, *Mysia*, *Macedonia*, *Greece*, *Africa*, *Sardinia*, *Cyprus*, *Crete*, *Pamphylia*, *Lysia*, *Isauria*, *Egypt*, *Lybia*, *Pontus* and *Cappadocia*. And *Theodoret* in his VIIIth Discourse against the *Greeks*, speaks thus concerning the Apostles: " When they were " conversant in the Body, they " went about, sometimes to " one sort, and sometimes to " another; sometimes they dis- " coursed to the *Romans*, some- " times to the *Spaniards*, and " some-

of Chriſt, was famous in their times, amongſt the *Britons*, *Germans*, and other diſtant Nations. What Religion is there that can compare with it, for the Extent of its Poſſeſſion? If you anſwer, Heatheniſm: That indeed has but one Name, but is not one Religion: For they do not all worſhip the ſame thing; for ſome worſhip the Stars, others the

" ſometimes to the *Celtans*; " but after they returned to " him that ſent them, all en- " joyed their Labours without " exception; not only the *Ro-* " *mans*, and they that loved the " *Roman* Yoke, and were ſub- " ject to their Government, " but alſo the *Perſians* and *Scy-* " *thians*, and *Maſſagetæ*, and " *Sauromatæ*, and *Indians*, " and *Ethiopians*; and to ſpeak " in one Word, the Borders of " the whole World." And again in his IXth Book, amongſt the converted Nations, he reckons the *Perſians*, the *Maſſagetæ*, the *Tibareni*, the *Hyrcani*, the *Caſpians* and *Scythians*. *Jerom* in the Epitaph of *Nepotian*, reckons amongſt the Chriſtians the *Indians*, *Perſians*, *Goths*, *Egyptians*, *Beſſians*, and the People cloathed with Skins: In his Epiſtle to *Læta*, he reckons up the *Indians*, *Perſians*, *Æthiopians*, *Armenians*, *Huns*, *Scythians* and *Getans*: And in his Dialogue between an Orthodox Man and a *Luciferian*, he mentions the *Britons*, *Gauls*, the Eaſt, the People of *India*, the *Iberians*, the *Celtiberians*, and the *Æthiopians*. And *Chryſoſtom* in his VIth Homily upon 1 *Cor.* ſays, " If they were " not worthy to be believed " in what they ſaid, how " ſhould their Writings have " ſpread all over barbarous " Countries, even to the *In-* " *dians*, and thoſe Countries " beyond the Sea?" And again, in his laſt Homily upon Pentecoſt " The Holy Spirit " deſcended in the Shape of " Tongues, divided its Doc- " trine amongſt the ſeveral Cli- " mates of the World; and by " this Gift of Tongues, as it " were by a particular Com- " miſſion, made known to " every one, the Limits of that " Command and Doctrine that " was committed to him." And again, in his famous Oration, concerning Chriſt's being God: " We muſt ſay then, that " a mere Man, could not, in " ſo ſhort time, have over- " ſpread the World, both Sea " and Land; nor have ſo called " Men to ſuch things, who " were with-held by evil Cuſ- " toms, nay, poſſeſſed with " Wickedneſs: Yet he was " ſufficient to deliver Man- " kind from all theſe, not only " *Romans*, but alſo *Perſians*, " and all barbarous Nations." See alſo what follows, which is highly worth reading.

the Elements, others Beaſts, others things that have no Exiſtence; neither are they governed by the ſame Law, nor under one common Maſter. The *Jews* indeed, though very much ſcattered, are but one Nation; however, their Religion has received no remarkable Increaſe ſince Chriſt: Nay, their own Law, is made more known by the Chriſtians than by themſelves. Mahometaniſm is ſettled in very many Countries, but not alone; for the Chriſtian Religion is cultivated in thoſe ſame Countries, and in ſome Places by a greater Number: Whereas, on the contrary, there are no Mahometans to be found in many Parts where the Chriſtian Religion is.

Conſidering the Weakneſs and Simplicity of thoſe who taught it in the firſt Ages.

We come next to examine, in what manner the Chriſtian Religion made ſuch a Progreſs, that in this Particular alſo it may be compared with others. We ſee moſt Men are diſpoſed to comply with the Examples of Kings and Rulers, eſpecially if they be obliged to it by Law, or compelled by Force. To theſe the Religions of the Pagans, and that of the Mahometans, owe their Increaſe. But they who firſt taught the Chriſtian Religion, were not only Men without any Authority, but of low Fortune, Fiſhers, Tent-makers, and the like: And yet, by the Induſtry of theſe Men, that Doctrine, within thirty Years, or thereabouts, ſpread not only through (*a*) all Parts of the *Roman* Empire, but as far as the *Parthians* and *Indians*. And not only in the very Beginning, but for almoſt three hundred Years, by the Induſtry of private Perſons, without any Threats, without any Entice-

(*a*) *All Parts of the* Roman *Empire*, &c.] *Rom.* XV. 19.

Enticements, nay, oppoſed as much as poſſible, by the Power of thoſe who were in Authority; this Religion was propagated ſo far, that it poſſeſſed the greateſt Part of the *Roman* Empire, (*a*) before *Conſtantine* profeſſed Chriſtianity. They among the *Greeks*, who delivered Precepts of Morality, at the ſame time rendered themſelves acceptable by other Arts; as the Platonicks, by the Study of Geometry; the Peripateticks, by the Hiſtory of Plants and Animals; the Stoicks, by Logical Subtilty; the Pythagoreans, by the Knowledge of Numbers and Harmony. Many of them were endued with admirable Eloquence, as *Plato*, *Xenophon*, and *Theophraſtus*. But the firſt Teachers of Chriſtianity, had no ſuch Art. (*b*) Their Speech was very plain, without any Enticements; they declared only the Precepts, Promiſes and Threats in bare Words; wherefore, ſince they had not in themſelves any Power, anſwerable to ſuch a Progreſs, we muſt of Neceſſity allow that they were attended with Miracles; or that the ſecret Influence of God favoured their Undertaking; or both.

SECT. XIX. *And the great Impediments that hindred Men from embracing it, or deterred them from profeſſing it.*

To which Conſideration, we may add this; that the Minds of thoſe who embraced the Chriſtian Religion,

(*a*) *Before* Conſtantine *profeſſed Chriſtianity*, &c.] *Tertullian* ſaid in his time, Apology II. "We are but of Yeſterday, "and have filled all Places be- "longing to you, your Cities, "Iſlands, Caſtles, Towns, "Councils, your very Camps, "Tribes, Companies, the Pa- "lace, Senate and *Forum*; we "have left you only your "Temples."

(*b*) *Their Speech was very plain*, &c.] This was wiſely obſerved by *Chryſoſtom*, on 1 *Cor.* I. 17. and by *Theodoret*, after the Words now quoted.

Religion, taught by theſe Men, were not entirely free and unprejudiced from any eſtabliſhed Rule of Religion, and conſequently very pliable; as they were, who firſt embraced the Heathen Rites, and the Law of *Mahomet:* And much leſs were they prepared by any foregoing Inſtitution; as the *Hebrews* were rendered fit for the Reception of the Law of *Moſes*, by Circumciſion, and the Knowledge of one God. But, on the contrary, their Minds were filled with Opinions, and had acquired Habits, which are a ſecond Nature, repugnant to theſe new Inſtructions; having been educated and confirmed by the Authority of Laws, and of their Parents, in the Heathen Myſteries, and *Jewiſh* Rites. And beſides this, there was another Obſtacle, as great, namely the moſt grievous Sufferings, which it was certain they who profeſſed Chriſtianity, muſt endure, or be in fear of, upon that Account: For ſince ſuch Sufferings are highly diſagreeable to human Nature, it follows, that thoſe things which are the cauſe of ſuch Sufferings, cannot be received without great Difficulty. The Chriſtians, for a long time, were kept out of all Places of Honour, and were moreover fined, had their Goods confiſcated, and were baniſhed: But theſe were ſmall things; they were condemned to the Mines, had the moſt cruel Torments, that it was poſſible to invent, inflicted upon them; and the Puniſhments of Death were ſo common, that the Writers of thoſe Times relate, that no Famine, no Peſtilence, no War, ever conſumed more Men at a time. Neither were they the ordinary kinds of Death: (*a*) But burning of them

(*a*) *But burning of them alive*, &c.] *Domitius Ulpianus*, a famous Lawyer, wrote ſeven Books about the Puniſhments that Chriſtians ought to have inflicted on them. *Lactantius* mentions them, Book V. Chap. 7.

them alive, crucifying them, and ſuch like Puniſhments; which one cannot read or think of without the greateſt Horror: And this Cruelty, which, without any long Interruption, and that not every where, continued in the *Roman* Empire, almoſt till the time of *Conſtantine*, and in other Places longer; was ſo far from diminiſhing them; that on the contrary, their Blood was called the Seed of the Church, they ſo much more increaſed as they were cut off. Here, therefore, let us compare other Religions with Chriſtianity. The *Greeks* and other Heathens, who are wont to magnify their own Matters, reckon a very few that ſuffered Death for their Opinions; ſome *Indian* Philoſophers, *Socrates*, and not many more; and it can hardly be denied, but that in theſe famous Men, there was ſome Deſire of tranſmitting their Fame to Poſterity. But there were very many of the common People, ſcarce known to their Neighbours, among the Chriſtians, who ſuffered Death for their Opinion; Women, Virgins, young Men, who had no Deſire nor probable Hopes, that their Name would continue long after them; and, indeed, there are but a few, whoſe Names remain in the Martyrologies, in compariſon of the Number of them that ſuffered for this Cauſe, and are (*a*) reckoned only by the Heap. Further, very many of them might have eſcaped this Puniſhment, by ſome ſmall Diſſimulation, ſuch as throwing a little Frankincenſe upon the Altar; which

(*a*) *Reckoned only by the Heap*, &c.] As the innocent Company of three hundred at *Carthage*, mentioned in the XXIVth *Roman* Martyrology of *Auguſtus*; very many in *Africa*, under *Severus*; under *Valerian* at *Antioch*; and in *Arabia*, *Cappadocia*, and *Meſopotamia*, in *Phrygia*, in *Pontus*, under *Maximin*; at *Nicomedia*, in *Numidia*; at *Rome*, in *Thebais*, *Tyre*, *Trevers*, under *Dioclefian*, in *Perſia*, under *Cabada* and *Saporcs*. All which are mentioned in the Martyrology, without any Names.

which cannot be affirmed of them, who, whatever private Opinions they had in their Minds, yet in their outward Actions, conformed themſelves to the Cuſtoms of the Vulgar. So that to ſuffer Death, for the Honour of God, could ſcarce be allowed to any but the *Jews* and Chriſtians; and not to the *Jews* after Chriſt's time; and before, only to a very few, compared with the Chriſtians; more of which, ſuffered Puniſhment for the Law of Chriſt, in one Province, than ever there did *Jews*; all whoſe Sufferings of this kind may almoſt be reduced to the Times of *Manaſſes* and *Antiochus*. Wherefore, ſeeing the Chriſtian Religion, in this particular alſo, infinitely exceeds others; it ought juſtly to be preferred before them. It muſt be inferred from ſuch a Multitude, of every Age and Sex, in ſo many different Places and Times, who refuſed not to die for this Religion; that there was ſome great Reaſon for ſuch a conſtant Reſolution, which cannot be imagined to be any other, but the Light of Truth, and the Spirit of God.

An Anſwer to thoſe who require more and ſtronger Arguments.

If there be any one, who is not ſatisfied with the Arguments hitherto alledged, for the Truth of the Chriſtian Religion, but deſires more powerful ones; he ought to know, (*a*) that different things muſt

(*a*) *That different Things*, &c.] See *Ariſtotle's* Ethics to *Nicomachus*, Book I. "It is "ſufficient, if a thing be made "appear according to the ſub- "ject matter of it; for the "ſame Evidence, is not to be "expected in all things." And in the latter part of his firſt *Metaphyſ.* the laſt Ch. "Mathematical Certainty, is not "to be met with in all things." And *Chalcidius* on *Timæus*, according to the Opinion of *Plato*. "A Diſpoſition to believe precedes all Doctrines; "eſpecially if they be aſſerted, "not by common, but by "great, and almoſt divine "Men."

muſt have different kinds of Proof; one ſort in Mathematicks, another in the Properties of Bodies, another in doubtful Matters, and another in Matters of Fact. And we are to abide by that, whoſe Teſtimonies are void of all Suſpicion: Which if it be not admitted, not only all Hiſtory is of no further Uſe, and a great Part of Phyſick; but all that natural Affection, which is betwixt Parents and Children, is loſt, (*a*) who can be known no other way. (*b*) And it is the Will of God, that thoſe things which he would have us believe, ſo as that Faith ſhould be accepted from us as Obedience; ſhould not be ſo very plain, as thoſe things we perceive by our Senſes, and by Demonſtration;

(a) Who can be known no other way, &c.] Thus *Homer*;

No man for certain knows, whoſe Son he is.

That is, with the moſt exact kind of Knowledge.

(b) And it is the Will of God, &c.] There are two ſorts of Propoſitions in the Chriſtian Religion; one ſort of which, may be philoſophically demonſtrated, the other cannot. Of the former are ſuch as theſe: The Exiſtence of God, the Creation of the World, a Divine Providence; the Goodneſs and Advantage of the Precepts of Religion; all which are capable of a Demonſtration, and are actually demonſtrated by *Grotius* and others; ſo that a Man muſt renounce his Reaſon, or elſe admit them. But thoſe Paſſions which are contrary to them, hinder Unbelievers from receiving them, becauſe if they ſhould own them to be true, they muſt ſubdue thoſe Paſſions, which they are unwilling to do, becauſe they have been ſo long accuſtomed to them. Of the latter Sort, are the hiſtorical Facts, upon which the Truth of the Goſpel depends, and which are explained by *Grotius*, and proved by hiſtorical Arguments. Which ſame Arguments, would be allowed to be good by Unbelievers, in the ſame manner as they do the Proofs of all thoſe Hiſtories, which they believe, tho' they did not ſee the Facts; if they were not hindered by the Prevalence of their Paſſions; and which they muſt entirely ſubdue, if ſuch Arguments came once to take place. See a little Book of mine in *French*, *concerning Infidelity*. *Le Clerc.*

ſtration; but only ſo far as is ſufficient to procure the Belief, and perſuade a Man of the thing, who is not obſtinately bent againſt it: So that the Goſpel, is as it were, a Touch-ſtone, to try Men's honeſt Diſpoſitions by. For ſince thoſe Arguments, which we have brought, have gained the Aſſent of ſo many good and wiſe Men; it is very manifeſt, that the Cauſe of Infidelity in others, is not from the want of Proof; but from hence, (*a*) that they would not have that ſeem true, which contradicts their Paſſions and Affections. It is a hard thing for them lightly to eſteem of Honours and other Advant[illegible]which they muſt do, if they would receive [illegible] related concerning Chriſt, and for [illegible], think themſelves bound to obey the Pre[illegible]ts of Chriſt. And this is to be diſcovered by this one thing, that they receive many other hiſtorical Relations as true, the Truth of which, is eſtabliſhed only upon Authorities, of which there are no Marks remaining at this Time: As there is in the Hiſtory of Chriſt; partly by the Confeſſion of the *Jews*, which are now left; partly by the Congregation of Chriſtians, every where to be found; for which there muſt of Neceſſity have been ſome Cauſe. And ſince the long Continuance of the Chriſtian Religion, and the Propagation of it ſo far, cannot be attributed to any human Power, it follows, that it muſt be attributed to Miracles: Or if any one ſhould deny it to have been done by Miracles; this very thing, that

(*a*) *That they would not have that ſeem true*, &c.] *Chryſoſtom* treats very handſomely of this, in the Beginning of 1 *Cor.* Chap. 3. And to *Demetrius*, he ſays; *that they do not believe the Commandments, proceeds from their Unwillingneſs to keep them.*

that (*a*) it ſhould, without a Miracle, gather ſo much Strength and Power, ought to be looked upon as greater than any Miracle.

(*a*) *It ſhould without a Miracle*, &c.] *Chryſoſtom* handles this Argument on 1 *Cor.* Ch. I. towards the End; and *Auguſtin*, concerning the City of God, Book XXII. Chap. 5.

BOOK III.

SECT. I. *Of the Authority of the Books of the New Teſtament.*

HE who is perſuaded of the Truth and Excellency of that Religion which Chriſtians profeſs, having been convinced either by the Arguments before offered, or by any other beſides them in order to underſtand all the ſeveral Parts of it, he muſt go to the antient Books, which contain this Religion; and they are what we call the Books of the New Teſtament, or rather Covenant: For it is unreaſonable for any one to deny, that That Religion is contained in thoſe Books, as all Chriſtians affirm; ſince it is fit that every Sect, good or bad, ſhould be believed in this Aſſertion, that their Opinions are contained in this or that Book; as we believe the Mahometans, that the Religion of *Mahomet* is contained in the *Alcoran:* Wherefore, ſince the Truth of the Chriſtian Religion, has been proved before, and at the ſame Time it was evident, that it was contained in theſe Books; the Authority of theſe Books is ſufficiently eſtabliſhed by this ſingle Thing: However, if any one deſire to have it more particularly made appear to him, he muſt firſt lay down that common Rule amongſt all fair Judges, (*a*) That He who would diſprove any Writing, which has been received for many Ages, is obliged to bring Arguments,

(*a*) *That he who would*, &c.] See *Baldus* in his Rubrick concerning the Credibility of Writings; and *Gailus*. Book II. *Obſ.* CXLIX. *Numb.* 6 and 7, and thoſe he there cites.

ments that may diminish the Credibility of such a Writing; which, if he cannot, the Book is to be defended, as in Possession of its own Authority.

SECT. II. *The Books that have any Names affixed to them, were writ by those Persons whose Names they bear.*

WE say then, that the Writings, about which there is no Dispute amongst Christians, and which have any particular Person's Name affixed to them, are that Author's, whose Title they are mark'd with; because the first Writers, such as *Justin*, *Irenæus*, *(a) Clemens*, and others after them, quote these Books under those Names: And besides, *(b) Tertullian* says, that in his Time, some of the Original Copies of those Books were extant. And because all the Churches received them as such, before there were any publick Councils held: Neither did any Heathens or *Jews* raise any Controversy, as if they were not the Works of those whose they were said to be. And *(c) Julian* openly confesses, that those were *Peter*'s, *Paul*'s, *Matthew*'s, *Mark*'s and *Luke*'s

(a) Clemens, &c.] There is only *Clemens*'s Epistle to the *Corinthians* extant, in which he quotes Places of the New Testament, but does not name the Writers; wherefore *Clemens*'s Name might have been omitted; and so might *Justin*'s, who is not used to add the Names. *Le Clerc.*

(b) Tertullian says, &c.] In his Prescription against the Hereticks, *Let any one who would exercise his Curiosity principally in the Affair of his Salvation, let him run over the Apostolical Churches, over which the Seats of the Apostles have now the Rule, in their respective Places; in which the Authentick Letters themselves are recited.* And why might not the Hand of the Apostles be then extant, when *Quintilian* says, that in his Time *Cicero*'s Hand was extant; and *Gellius* says the same of *Virgil*'s in his?

(c) Julian *openly confesses*, &c.] The Place is to be seen in *Cyril*'s Xth Book. (See also our Annotations, in the Dissertation on the IV Evangelists, added to the Harmony of the Gospels. *Le Clerc.)*

Luke's, which were read by the Chriſtians, under thoſe Names. No body, in his Senſes, makes any Doubt of *Homer*'s or *Virgil*'s Works being theirs, by reaſon of the conſtant Teſtimony of the *Greeks* concerning the one, and of the *Latins* concerning the other; how much more then, ought we to ſtand by the Teſtimony of almoſt all the Nations in the World, for the Authors of theſe Books?

Sect. III. *The Doubt, of thoſe Books that were formerly doubtful, taken away.*

There are indeed in the Volume we now uſe, ſome Books which were not equally received from the Beginning; (*a*) as the Second of *Peter*, that of *James*, and *Jude*, two under the Name of *John* the Preſbyter, the *Revelations*, and the Epiſtle to the *Hebrews*: However, they were acknowledged by many Churches, as is evident from the ancient Chriſtians, who uſe their Teſtimony as ſacred; which makes it credible, that thoſe Churches, which had not thoſe Books from the Beginning, did not know of them at that Time, or elſe were doubtful concerning them; but having afterwards learned the Truth of the Thing, they began to uſe thoſe Books after the Example of the reſt; as we now ſee done in almoſt all Places: Nor can there be a ſufficient Reaſon imagined, why any one ſhould counterfeit thoſe Books, when nothing can be gathered from them, but what is abundantly contained in the other Books that are undoubted.

(*a*) *As the Second of* Peter, &c.] However, *Grotius*, himſelf doubted of this; the Reaſons of which Doubt, he himſelf gives us, in the Beginning of his Annotations upon this Epiſtle. But though one or two Epiſtles, could be called in Queſtion, this would not render the reſt doubtful; nor would any Part of the Chriſtian Faith be defective, becauſe it is abundantly delivered in other Places. *Le Clerc.*

Sect.

SECT. IV. *The Authority of thoſe Books, which have no Name to them, evident from the Nature of the Writings.*

THERE is no Reaſon why any one ſhould detract from the Credibility of the Epiſtle to the *Hebrews*, upon this Account only, becauſe we do not know who wrote it; and ſo likewiſe of the two Epiſtles of *John*, and the *Revelation*; becauſe ſome have doubted whether *John* the Apoſtle wrote them, or another of the ſame Name. (*a*) For in Writers, the Nature of the Writings is more to be regarded than the Name. Wherefore we receive many Hiſtorical Books, whoſe Authors we are ignorant of, as that of *Cæſar's Alexandrian* War; *viz.* becauſe we ſee, that whoever the Author was, he lived in thoſe Times, and was preſent at thoſe Matters: So likewiſe ought we to be ſatisfied, when thoſe, who wrote the Books we are now ſpeaking of, teſtify that they lived in the firſt Age, and were endued with the Apoſtolical Gifts. And if any one ſhould object againſt this, that theſe Qualities may be feigned, as may the Names in other Writings; he would ſay a Thing that is by no means credible, *viz.* that they who every where preſs the Study of Truth and Piety, ſhould without any Reaſon, bring themſelves under the Guilt of a Lye; which is not only abhorred by all good Men, (*b*) but was puniſhed with Death by the *Roman* Laws.

(*a*) *For in Writers*, &c.] It had been more proper to ſay *in Writings*, or Books, which is the Meaning of *Grotius*, as appears from what follows. *Le Clerc.*

(*b*) *But was puniſhed with Death*, &c.] See *L. Falſi Nominis. D. de Lege Cornelia*; and *Paul*, Book V. *Sent. Tit.* XXV. *Sect.* 10 and 11. See Examples of this Puniſhment, at the end of the Books of *Valerius Maximus*, and in *Capitolinus in Pertinax.*

SECT. V. *That these Authors wrote what was true, because they knew the Things they wrote about.*

IT is certain therefore, that the Books of the New Testament, were wrote by those whose Names they bear, or by such Persons as they profess themselves to be; and it is moreover evident, that they had a Knowledge of Things they wrote about, and had no Desire to say what was false; whence it follows, that what they wrote must be true, because every Falsity proceeds either from Ignorance, or from an ill Intention. *Matthew*, *John*, *Peter*, and *Jude* were of the Company of those Twelve, which Jesus chose to be Witnesses of his Life and Doctrines: (*a*) So that they could not want the Knowledge of those Things they relate: The same may be said of *James*, who either was an Apostle, or as others would have it, (*b*) a near Relation of Jesus, and made Bishop of *Jerusalem* by the Apostles. Neither could *Paul* be deceived through Ignorance, concerning those Doctrines which he professes were revealed to him by Jesus himself reigning in Heaven; neither could he be deceived, in the Things which he performed himself; no more could *Luke*, who was his (*c*) inseparable Companion in his Travels. This same *Luke* could easily know what he wrote, concerning the Life and Death of Jesus; because he was born in a neighbouring Place, and had travelled through *Palestine*, where

(*a*) *So that they could not want the Knowledge*, &c.] *John* XV. 27. also 1 *Epist.* I. *Acts* I. 21, 22.

(*b*) *A near Relation of Jesus*, &c.] So others, and they not a few, think; and St. *Chrysostom* every where. See *Josephus* also. (Add to these *Eusebius*, *H. E.* Book II. Ch. 1. and 23.)

(*c*) *Inseparable Companion*, &c.] See *Acts* XX. and the following. *Colos.* IV. 14. 2 *Tim.* IV. 11. *Philem.* 24.

where, he ſays, (*a*) he ſpake with them who were Eye-Witneſſes of theſe Things. Without doubt there were many others, (beſides the Apoſtles with whom he was acquainted) who were then alive, having been healed by Jeſus, and who had ſeen him die, and come to Life again. If we believe *Tacitus* and *Suetonius*, concerning thoſe Things which happened long before they were born, becauſe we rely upon their diligent Enquiry; how much more reaſonable is it, to believe this Author, who ſays he had every Thing from Eye-Witneſſes? (*b*) It is a conſtant Tradition that *Mark* was a continual Companion of *Peter*; ſo that what he wrote, is to be eſteemed as if *Peter* himſelf, who could not be ignorant of thoſe Things, had dictated it: Beſides, almoſt every Thing which he wrote, is to be found in the Writings of the Apoſtles. Neither could the Writer of the *Revelations* be deceived, in thoſe Viſions which he ſays (*c*) were cauſed from Heaven; (*d*) nor he to the *Hebrews*, in thoſe Things which he profeſſes he was taught, either by the Spirit of God, or by the Apoſtles themſelves.

Sect. VI. *And becauſe they would not ſay what was falſe.*

The other Thing we affirmed, *viz.* that they would not ſpeak an Untruth; belongs to what was before treated of, when we ſhewed the Credibility of

(*a*) *He ſpake with them*, &c.] In the Preface of his Goſpel Hiſtory.

(*b*) *It is a conſtant Tradition*, &c.] *Irenæus*, Book III. ch 1. and *Clemens* in his Hypotypoſes, cited in *Euſebius*'s Eccleſiaſtical Hiſtory.

(*c*) *Were cauſed from Heaven*, &c.] *Rev.* I. 1, 2. IV. 1. and the following, XXII. 18, 19, 20, 21.

(*d*) *Nor he to the* Hebrews, &c.] *Heb.* II. 4. V. 14. XIII. 7, 8, 23.

of the Chriſtian Religion in general, and of the Hiſtory of Chriſt's Reſurrection. They who would diſprove Witneſſes in this Particular relating to the Diſpoſition of their Mind and Will, muſt of neceſſity alledge ſomething to make it credible, that they ſet their Mind againſt the Truth. But this cannot be ſaid here; For if any one ſhould object that their own Cauſe was concerned, he ought to examine upon what Account it was their Cauſe; Certainly not for the ſake of getting any Advantage, or ſhunning any Danger; when, on the Account of this Profeſſion, they loſt all Advantages, and there were no Dangers which they did not expoſe themſelves to. It was not therefore their own Cauſe, unleſs out of Reverence to God, which certainly does not induce any Man to tell a Lye; eſpecially in a Matter of ſuch Moment, upon which the Eternal Salvation of Mankind depends. We are hindred from believing ſuch a wicked Thing of them, both by their Doctrines, which are in every part (*a*) full of Piety; and by their Life, which was never accuſed of any evil Fact, no, not by their Enemies, who only objected their Unſkilfulneſs againſt them, which is not at all apt to produce a Falſity. If there had been in them the leaſt Diſhoneſty, they would not have ſet down their own Faults to be eternally remembred; (*b*) as in the

(*a*) *Full of Piety*, &c.] And abhor Lying, *John* XIV. 17. XV. 26. XVI. 13. XVII. 17, 19. XVIII. 37. *Acts* XXVI. 25. *Rom.* I. 25. 2 *Theſ.* II. 20. 1 *John* I. 6, 8. II. 4, 21. 2 *Cor.* VI. 8. *Eph.* IV. 15, 25. *Coloſ.* III. 9. *Rev.* XXII. 15. 2 *Cor.* II. 31. *Gal.* I. 20. Obſerve how induſtriouſly St. *Paul* diſtinguiſhes thoſe Things which are his own, and thoſe which are the Lord's, 1 *Cor.* VII. 10, 12. how cautious in ſpeaking of what he ſaw, whether he ſaw them in the Body, or out of the Body, 2 *Cor.* XII. 2.

(*b*) *As in the Flight of them all*, &c.] *Mat.* XXVI. 34. 56.

the Flight of them all, when Christ was in Danger; and (*a*) in *Peter*'s thrice denying him.

Sect. VII. *The Credibility of these Writers further confirmed, from their being famous for Miracles.*

But on the contrary; God himself gave remarkable Testimonies to the Sincerity of them; by working Miracles, which they themselves and their Disciples (*b*) publickly avouched with the highest Assurance; adding the Names of the Persons and Places, and other Circumstances; the Truth or Falsity of which Assertion, might easily have been discovered by the Magistrates Enquiry; amongst which Miracles, this is worthy Observation, (*c*) which they constantly affirmed, *viz.* their speaking Languages they had never learned, before many thousand People; and healing in a Moment Bodies that were diseased, in the Sight of the Multitude; nor were they at all afraid, tho' they knew at that Time, that the Jewish Magistrates were violently set against them; and the Roman Magistrates very partial; who would not overlook any Thing that afforded Matter of traducing them as Criminals, and Authors of a new Religion; nor did any of the Jews or Heathens in those nearest Times, dare to deny that Miracles were done by these Men: Nay, *Phlegon*, who was a Slave of the Emperor *Adrian*, (*d*) mentions the Miracles of *Peter* in his Annals: And

(*a*) *In* Peter's *thrice denying him*, &c.] *Mat.* XXVI. 69. and the following; *Mark* XIV. 66. and the following; *Luke* XXII 54. and the following.

(*b*) *Publickly avouched*, &c.] See the Acts of the Apostles throughout, and 2 *Cor.* XII. 12.

(*c*) *Which they constantly affirmed*, &c.] The Places are quoted before.

(*d*) *Mentions the Miracles of* Peter, &c.] Book XIII As *Origen* says in his IId Book against *Celsus* This is that *Phlegon*, whose Remains we have yet, concerning Miracles, and long-lived Men.

And the Chriſtians themſelves in thoſe Books, where in they give an Account of the Grounds of their Faith, before the Emperors, Senate, and Rulers (*a*) ſpeak of theſe Facts, as things known to every Body, and about which there could be no doubt: Moreover, they openly declare, that the wonderful Power of them (*b*) remained in their Graves for ſome Ages; when they could not but know, if it were falſe, that they could eaſily be diſproved bythe Magiſtrates to their Shame and Puniſhment. And theſe Miracles, now mentioned at their Sepulchres, were ſo common, and had ſo many Witneſſes, (*c*) that they forced *Porphyry* to confeſs the Truth of

(*a*) *Speak of theſe Facts as things*, &c.] The Places are very many. eſpecially in *Origen*. See the whole VIIIth Chap. of *Auguſtine*'s XXIId Book of the City of God.

(*b*) *Remained in their Graves*, &c.] The Miracles at the Sepulchres of holy Men, then began to be boaſted of, when the Chriſtians having the Power in their Hands, began to make an Advantage of the dead Bodies of Martyrs and others, that were buried in their Churches. Wherefore I would not have this Argument made uſe of, leſt we diminiſh from the Credibility of certain Miracles, by theſe doubtful or fictitious ones. Every one knows, how many Stories are related after the IVth Century, about this Matter. But *Origen* does not mention any ſuch Miracles: But in his VIIth book againſt *Celſus* ſays, *Very many Miracles of the Holy Spirit were manifeſted at the Beginning of Jeſus's Doctrine, and after his Aſcenſion, but afterwards they were fewer; however there are now ſome Footſteps of them in ſome few, whoſe Minds are purified by Reaſon, and their Actions agreeable thereto.* Who can believe that ſo many Miracles ſhould be done in one or two Centuries after *Origen*, when there was leſs need of them? Certainly it is as reaſonable, to derogate from the Credibility of the Miracles of the IVth and Vth Centuries, as it would be impudent to deny the Miracles of Chriſt and his Apoſtles. Theſe Miracles could not be aſſerted without Danger; thoſe could not be rejected without Danger, nor be believed without Profit to thoſe who perhaps forged them; which is a great Difference. *Le Clerc.*

(*c*) *That they forced* Porphyry, &c.] See *Cyril*'s Xth Book againſt *Julian*, and *Jerom* againſt a Book of *Vigilantius*.

of them. These things which we have now alledged, ought to satisfy us: But there are abundance more Arguments, which recommend to us the Credibility of these Books.

SECT. VIII. *And of their Writings; because in them are contained many things, which the Event proved to be revealed by a Divine Power.*

FOR we find in them many Predictions, concerning things which Men could not possibly know of themselves, and which were wonderfully confirmed by the Event; (*a*) such as the sudden and universal Propagation of this Religion; (*b*) the perpetual Continuance of it; (*c*) that it should be rejected by very many of the *Jews*, (*d*) and embraced by Strangers; (*e*) the Hatred of the *Jews*, against those who professed this Religion; (*f*) the severe Punishments they should undergo, upon the account of it; (*g*) the Siege and Destruction of *Jerusalem*, and the Temple, and (*h*) the sore Calamities of the *Jews*.

SECT IX. *And also from the Care that it was fit God should take, that false Writings should not be forged.*

To what has been said may be added, that if it be granted, that God takes care of human Affairs,

(*a*) *Such as the sudden*, &c.] *Mat.* XIII. 33. and following Verses. *Luke* X. 18. *John* XII. 32.

(*b*) *The perpetual Continuance of it*, &c.] *Luke* I. 33. *Mat.* XXVIII. 20. *John* XIV. 16.

(*c*) *That it should be rejected*, &c.] *Mat.* XXI. 33. and following Verses; XXII. at the Beginning. *Luke* XV. 11. and following Verses.

(*d*) *And embrac'd by Strangers*, &c.] In the same Places, and also *Mat.* VIII. 2. XII. 21. XXI. 43.

(*e*) *The Hatred of the* Jews, &c.] *Mat* X. 17.

(*f*) *The severe Punishments*, &c.] *Mat.* X. 21, 39. XXIII. 34.

(*g*) *The Siege and Destruction*, &c.] *Mat.* XXIII. 38. XXIV. 16. *Luke* XIII. 34. XXI. 24

(*h*) *And the sore Calamities of the Jews*, &c.] *Mat.* XXI. 33. and following Verses. XXIII. 34. XXIV. 20.

fairs, and especially those that concern his own Honour and Worship; it is impossible he should suffer such a Multitude of Men, who had no other Design than to worship him with Sincerity, to be deceived by false Books. And, after there did arise several Sects in Christianity, there was scarce any found, who did not receive either all, or most of these Books, except a few, which do not contain any thing particular in them; which is a very good Argument why we should think, that nothing in these Books could be contradicted; because those Sects were so inflamed weth Hatred against each other, that whatsoever pleased one, for that very Reason displeased another.

Sect. X. *A Solution of that Objection, that many Books were rejected by some.*

There were indeed amongst those who were willing to be called Christians, a very few, who rejected all those Books which seem to contradict their particular Opinion; such as they, who out of Hatred to the *Jews*, (*a*) spoke ill of the God of the *Jews*, of the Maker of the World, and of the Law: Or, on the contrary, out of Fear of the Hardships that the Christians were to undergo, (*b*) sheltered themselves under the Name of *Jews*, (*c*) that they might profess their Religion, without

(*a*) *Spoke ill of the God of the Jews*, &c.] See *Irenæus*, Book I. chap. 29. *Tertullian* against *Marcion*, and *Epiphanius* concerning the same.

(*b*) *Sheltered themselves under the Name*, &c.] See *Gal.* II 2. VI 13. 14 *Philip.* III. 18. *Irenæus*, Book III. Chap. 28. *Epiphanius* concerning the *Ebionites*.

(*c*) *That they might profess their Religion*, &c.] *Acts* IX. 20. XIII. and many times in that Book. *Philo* against *Flaccus*; and concerning the *Embassy*, *Josephus* every where. To which may be added *L. Generaliter*, *D. de Decurionibus*, and *Lib.* I *C. de Judæis*. *Tertullian*, in his Apology, says, *But the Jews read their Law*

out Puniſhment. (*a*) But theſe very Men were diſowned by all other Chriſtians every where, (*b*) in thoſe Times, when all pious Perſons that differed from one another, were very patiently borne with, according to the Command of the Apoſtles. The firſt ſort of theſe Corrupters of Chriſtianity are, I think, ſufficiently confuted above, where we have ſhewn that there is but one true God, whoſe Workmanſhip the World is: And indeed it is ſufficiently evident, from thoſe very Books which they that they might in ſome Meaſure appear to be Chriſtians, receive; (*c*) ſuch as the Goſpel of St *Luke* in particular: It is, I ſay, evident, that Chriſt preached the ſame God, which *Moſes* and the *Hebrews* worſhipped. We ſhall have a better Opportunity to confute the other ſort, when we come to oppoſe thoſe who are *Jews*, and willing to be called ſo. In the mean time I ſhall add only this; that the Impudence of thoſe Men is very ſurpriſing to undervalue the Authority of *Paul*, when there was not any one of the Apoſtles who founded more Churches; nor of whom there were ſo many Miracles related, at that time when, as was before obſerved, the Facts might be eaſily inquired into. And if we believe theſe Miracles, what

Law openly; they generally purchaſe Leave by a Tribute, which they gather upon all Sabbath-Days.

(*a*) *But theſe very Men were diſowned,* &c.] *Tertullian*, in his Iſt againſt *Marcion*, ſays *You cannot find any Church of Apoſtolical order, who are not Chriſtians out of regard to the Creator.*

(*b*) *In thoſe times,* &c.] See what will be ſaid of this Matter at the End of the VIth Book. Add alſo *Irenæus*'s Epiſtle to *Victor*, and what *Jerom* writes concerning it in his Catalogue; and *Cyprian* in his *African* Council, *Judging no Man, nor removing any one from the Right of communion, for his differing in Opinion.*

(*c*) *Such as the Goſpel of St* Luke, &c.] *Tertullian in his* VIth Book againſt *Marcion*, makes it appear very plainly.

what Reaſon is there, why we ſhould not believe him in his heavenly Viſions, and in his receiving his Inſtruction from Chriſt? If he was ſo beloved of Chriſt; it cannot poſſibly be, that he ſhould teach any thing diſagreeable to Chriſt, that is any thing falſe; and that one thing, which they find fault with in him, namely, his Opinion concerning the Freedom procured to the *Hebrews* from the Rights formerly injoined by *Moſes*; there could be no Reaſon for his teaching it, but the Truth; (*a*) for he was circumciſed himſelf, (*b*) and obſerved moſt of the Law of his own accord: And for the ſake of the Chriſtian Religion, (*c*) he performed things much more difficult, and underwent things much harder than the Law commanded, or than he had Reaſon to expect upon the Account of it; (*d*) and he was the Cauſe of his Diſciples doing and bearing the ſame things: Whence it is evident he did not deliver any thing to pleaſe the Ears of his Hearers, or for their Profit; when he taught them (*e*) inſtead of the *Jewiſh* Sabbath, to ſpend every Day in Divine Worſhip; inſtead of the ſmall Expences the Law put them to, (*f*) to bear the Loſs of all their Goods; (*g*) and inſtead of offering Beaſts to God, to offer their own Blood to

(*a*) *For he was circumciſed*, &c.] *Philip.* III. 5.

(*b*) *And obſerved moſt of the Law*, &c.] *Acts* XVI. 3. XX. 6. XXI. and the following Chap.

(*c*) *He performed things*, &c.] 2 *Cor.* XI. 23. and the following Verſes; and every where in the *Acts*. See alſo 1 *Cor.* XI. 3. 2 *Cor.* XI. 30. XII. 10.

(*d*) *And he was the Cauſe*, &c.] *Acts* XX. 29. *Rom.* V. 3. VIII. XII. 12. 2 *Cor.* I. 4, 8. II. 4. VI. 4. 1 *Theſſ.* I. 6 2 *Theſſ.* I. 6.

(*e*) *Inſtead of the* Jewiſh *Sabbath*, &c.] *Acts* II. 46. V. 42. 1 *Tim.* V. 5. 2 *Tim.* I. 3.

(*f*) *To bear the Loſs of all*, &c.] 2 *Cor.* VI. 4. XII 10.

(*g*) *And inſtead of offering Beaſts*, &c.] *Rom.* VIII. 36. 2 *Cor.* IV. 11. *Phil.* I. 20.

to him. And *Paul* himself openly assures us, (*a*) that *Peter*, *John* and *James*, gave him their right Hands, in Token of their Fellowship with him; which, if it had not been true, he would not have ventured to say so, when they were alive, and could have convicted him of an Untruth. Except only those therefore, which I have now mentioned, who scarce deserve the Name of Christians; the manifest Consent of all other Assemblies, in receiving these Books; besides what has been already said, concerning the Miracles which were done by the Writers of them, and the particular Care of God about things of this Nature; is sufficient to induce all impartial Men to give Credit to these Relations; because they are ready to believe many other historical Books which have not any Testimonies of this kind; unless very good Reason can be given to the contrary; which cannot be done here.

SECT. XI. *An Answer to the Objection, of some things being contained in these Books, that are impossible.*

FOR if any one should say, that there are some things related in these Books, that are impossible to be done; (*b*) we have before shewn, that there are some things which are impossible to be done by Men, but are possible with God; that is, such as do not include any Contradiction in themselves; amongst which things, are to be reckoned those, which we account most wonderful, the Power of working Miracles, and calling the Dead to Life again; so that this Objection is of no Force.

(*a*) *That* Peter, John, *and* James, &c.] *Gal.* II. 9. And 1 *Cor.* XV. 11. 2 *Cor.* XI. 5. XII. 11.

(*b*) *We have before shewn,* &c.] Book II.

SECT.

Sect. XII. *Or disagreeable to Reason.*

Nor is there more Heed to be given to them, who say, that there are some Doctrines to be found in these Books, which are inconsistent with right Reason. For first, this may be disproved by that great Multitude of ingenious, learned and wise Men, who have relied on the Authority of these Books, from the very Beginning: Also, every thing that has been shewn in the first Book, to be agreeable to right Reason, *viz.* that there is a God, and but one, a most perfect Being, all-powerful, loving, wise, and good; that all things which are, were made by him; that his Care is over all his Works, particularly over Men; that he can reward those that obey him, after this Life; that we are to bridle sensual Appetites; that there is a natural Relation betwixt Men, and therefore they ought to love one another: All these we may find plainly delivered in these Books. To affirm any thing more than this for certain, either concerning the Nature of God, or concerning his Will, (*a*) by the mere Direction of human Reason, is an unsafe and fallible thing; as we may learn from the many Opinions of the Schools different from one another, and of all the Philosophers. Nor is this at all to be wondered at; for if they who dispute (*b*) about the Nature of their own Minds, fall into such widely different Opinions; must it not necessarily be much more so with them, who would determine any thing concerning the Supreme Mind, which is placed so much out of our Reach? If they

(*a*) *By the mere Direction of,* &c.] *Matt.* XI. 27. *Rom.* XI. 33. 34. 35. 1. *Cor* II. 11, 16.

(*b*) *About the Nature of their own Minds,* &c.] See *Plutarch*'s Works, Book IV. or the Opinions of the Philosophers. And *Stobæus*'s Physicks, Chap. XI.

they who underſtand human Affairs, affirm it dangerous (*a*) to pry into the Councils of Princes, and that therefore we ought not to attempt it; who is ſagacious enough to hope, by his own Conjectures, to find out *which* it is, that God will determine of the various kinds of thoſe things that he can freely *will?* Therefore *Plato* ſaid very well, that (*b*) none of theſe things could be known without a Revelation: And there can be no Revelation produced, which can be proved truly to be ſuch, by greater Teſtimonies than thoſe contained in the Books of the New Teſtament. There is ſo far from being any Proof, that it has never yet been aſſerted, that God ever declared any thing to Man, concerning his Nature, that was contradictory to theſe Books; nor can there be any later Declaration of his Will produced, that is credible. And if any thing was commanded or allowed, before Chriſt's Time, of thoſe ſort of things which are plainly indifferent, or certainly not at all obligatory of themſelves, nor plainly evil; this does not oppoſe theſe Books; (*c*) becauſe in ſuch Things the former Laws are nulled by the latter.

(*a*) *To pry into the Councils of Princes,* &c.] *Tacitus* ſays ſo in the VIth of his Annals.

(*b*) *None of theſe things could be known,* &c.] The Place is in his *Phædon*, and alſo in *Timæus*. It was well ſaid by *Ambroſe*, *Who ſhould I rather believe concerning God, than God himſelf?*

(*c*) *Becauſe in ſuch things,* &c.] *The latter Conſtitutions are more valued than the former.* It is a Saying of *Modeſtinus*, *L. Ultima, D. de Conſtitutionibus Principum.* Tertullian, *I think*, ſays he, *that in human Conſtitutions and Decrees, the latter are more binding than the former.* And in his Apology: *To lop and hew down the ancient and foul Wood of the Laws, by the new Axes of the Decrees and Edicts of the Princes.* And concerning Baptiſm. *In all Things we are determined by the latter; the latter things are more binding than thoſe that went before.* Plutarch, Sympoſ. IX. *In Decrees and Laws, in Compacts and Bargains, the latter are eſteemed ſtronger and firmer than the former.*

Sect.

SECT. XIII. *An Anſwer to this Objection, that ſome Things are contained in theſe Books which are inconſiſtent with one another.*

IT is objected by ſome; that the Senſe of theſe Books, is ſometimes very different: But whoever fairly examines this Matter; will find, that on the contrary, this is an Addition to the other Arguments, for the Authority of theſe Books; that in thoſe Places which contain any Thing of Moment, whether in Doctrine or Hiſtory, there is every where ſuch a manifeſt Agreement, as is not to be found in any other Writers of any Sect; (*a*) whether they be *Jews*, (*b*) or *Greek* Philoſophers, (*c*) or Phyſicians, (*d*) or *Roman* Lawyers; in all which we very often find, that not only they of the ſame Sect, contradict one another, (*e*) as *Plato* and *Xenophon* do, (*f*) but very often the ſame Writer ſometimes aſſerts one Thing, and ſometimes another; as if

(*a*) *Whether they be* Jews, &c.] The different Opinions amongſt whom, as they are to be ſeen in other Places, ſo likewiſe in *Manaſſes* the Son of *Iſrael*, a very learned Man in this ſort of Learning, in his Books of the Creation and Reſurrection.

(*b*) *Or* Greek *Philoſophers*, &c.] See the forecited Book of the Opinion of the Philoſophers.

(*c*) *Or Phyſicians*, &c.] See *Galen* of Sects, and of the beſt Sect; and *Celſus* of Phyſick, in the Beginning; to which the *Spagirici* may be added.

(*d*) *Or* Roman *Lawyers*, &c.] There was a remarkable Difference of Old, between the *Sabiniani* and *Proculiani*; and now betwixt thoſe who follow *Bariolus* and his Followers, and thoſe who follow *Cujacius* and others who were more learned. See *Gabriel's* Common, more Common, and moſt Common Sentences.

(*e*) *As* Plato *and* Xenophon *do*, &c.] See *Xenophon's* Epiſtle to *Æſchines*, the Diſciple of *Socrates*. *Athenæus* I. *Laërtius's* Life of *Plato*; and *Gellius*, Book XIV.

(*f*) *But very often the ſame Writer*, &c.] Many have ſhewn this, of *Ariſtotle*; and others, of the *Roman* Lawyers.

if he had forgot himſelf, or did not know which to affirm: But theſe Writers, of whom we are ſpeaking, all urge the ſame Things to be believed, deliver the ſame Precepts concerning the Life of Chriſt, his Death, and Return to Life again; The main and principal Things, are every where the ſame. And as to ſome very minute Circumſtances, which make nothing towards the main Thing, we are not wholly at ſuch a Loſs for a fair Reconciliation of them, but that it may eaſily be made; tho' we are ignorant of ſome Things, by reaſon of the Similitude of Things that were done at different Times, the Ambiguity of Names, one Man's or Place's having many Names, and ſuch like. Nay, this very Thing, ought to acquit theſe Writers of all Suſpicion of Deceit; becauſe they who bear Teſtimony to that which is falſe, (*a*) are uſed to relate all Things ſo by Agreement, that there ſhould not be any Appearance of Difference. And, if, upon the Account of ſome ſmall Difference, which cannot be reconciled, we muſt immediately diſbelieve whole Books; then there is no Book, eſpecially of Hiſtory, to be believed; and yet *Polybius*, *Halicarnaſſenſis*, *Livy*, and *Plutarch*, in whom ſuch Things are to be found, keep up their Authority amongſt us, in the principal Things; how much more reaſonable then is it, that ſuch Things ſhould not deſtroy the Credibility of thoſe, whom we ſee, from their own Writings, have always a very

(*a*) *Are uſed to relate all Things*, &c.] This is what the Emperor *Adrian* affirms; in Witneſſes, we are to examine whether they offer one and the ſame premeditated Speech: *L. Teſtium D. de Teſtibus. Speculator, lib.* I. *parte* IV. *de Tege in pr. n.* 81. A very exact Knowledge of all Circumſtances, is not neceſſary in a Witneſs. See *Luke* I. 56. III. 23. *John* II. 6. VI. 10, 19. XIX. 14.

very great Regard to Piety and Truth? There remains amother Way of confuting Teſtimonies, from contrary external Teſtimonies.

SECT. XIV. *An Anſwer to the Objection from external Teſtimonies: Where it is ſhown that they make more for theſe Books.*

BUT I confidently affirm, that there are no ſuch Things to be found; unleſs any one will reckon amongſt theſe, what is ſaid by thoſe who were born a long while after; and they ſuch, who profeſſed themſelves Enemies to the Name of Chriſt, and who therefore ought not to be looked upon as Witneſſes. Nay, on the contrary, though there is no need of them, we have many Teſtimonies, which confirm ſome Parts of the Hiſtory delivered in theſe Books. Thus that Jeſus was crucified, that Miracles were done by him and his Diſciples, both *Hebrews* and Heathens relate. Moſt clear Teſtimonies of *Joſephus*, publiſhed a little more than forty Years after Chriſt's Death, are now extant, concerning *Herod*, *Pilate*, *Feſtus*, *Felix*, *John* the Baptiſt, *Gamaliel*; and the Deſtruction of *Jeruſalem*; which are exactly agreeable to what we find amongſt the Writers of the *Talmud*, concerning thoſe Times: The Cruelty of *Nero* towards the Chriſtians, is mentioned by *Tacitus*: And formerly there were extant Books of private Perſons, (*a*) ſuch as *Phlegon*, and

(*a*) *Such as* Phlegon, &c.] Book XIII. of his *Chronicon* or *Olympiads*, in theſe Words, "In "the fourth Year of the CCIId "*Olympiad*, there happened "the greateſt Eclipſe of the "Sun that ever was known; "there was ſuch a Darkneſs of "Night at the Sixth Hour of "the Day, that the Stars were "ſeen in the Heavens; and "there was a great Earthquake "in *Bithynia*, which over-"turned a great Part of *Ni-"cæa*." Theſe Words are to be ſeen in *Euſebius*'s and *Jerom*'s *Chronicon*. And *Origen* mentions *the ſame Thing*, *Tract.* XXXV. upon *Mat.* and in his IId againſt *Celſus*.

(*a*) and the publick Acts, to which the Christians appealed; (*b*) wherein they agreed, about the Star that appeared after the Birth of Christ; about the Earthquake, and the preternatural Eclipse of the Sun at full Moon, about the Time that Christ was crucified.

Sect. XV. *An Answer to the Objection of the Scriptures being altered.*

I see no other Objection can be made against these Books; unless it be that they have not continued to be the same, as they were at the Beginning. It must be owned, that as in other Books, so in these, it might happen, and has happened, that through Carelessness or Perverseness in the Transcribers, some Letters, Syllables, or Words, may be changed, omitted, or added. (*c*) But it is very unreasonable

(*a*) *And the publick Acts*, &c.] See *Tertullian*'s Apology, CXXI. *This Event which has befallen the World, you find related in your Mystical Books.*

(*b*) *Wherein they agreed*, &c.] *Chalcidius* the Platonist, in his Commentary on *Timæus*. "There is another more Holy "and more Venerable History, "which relates the Appear-"ance of a new Star, not to "foretel Diseases and Death, "but the Descent of a venera-"ble God; who was to pre-"serve Mankind, and to show "Favour to the Affairs of "Mortals; which Star the "Wise Men of *Chaldæa* ob-"serving, as they travelled in "the Night, and being very "well skilled in viewing the "Heavenly Bodies, they are "said to have sought after the "New Birth of this God; and "having found that Majesty "in a Child, they paid him "Worship, and made such "Vows as were agreeable to "so great a God."

(*c*) *But it is very unreasonable*, &c.] This is now very manifest, from the most accurate Collection of the various Readings of the New Testament, and especially from the Edition of Dr. *Mills*. Tho' there is a great Variety, yet no new Doctrine can be raised from thence, nor no received one confuted; no History of any Moment, in regard to the Truth of the Christian Religion, which was before believ'd from the Books of the New Testament, is on that Account

unreaſonable, that becauſe of ſuch a Difference of Copies, which could not but happen in ſo long Time, there ſhould ariſe any Controverſy about the Teſtament or Book itſelf; becauſe both Cuſtom and Reaſon require, that *that* ſhould be preferred before the reſt, which is to be found in the moſt antient Copies. But it can never be proved that all the Copies are corrupted by Fraud, or any other Way, eſpecially in thoſe Places which contain any Doctrine, or remarkable Point of Hiſtory; for there are no Records that tell us that they were ſo, nor any Witneſſes in thoſe Times: And if, as we before obſerved, any thing be alledged by thoſe who lived a long Time after, and who ſhewed the moſt cruel Hatred againſt thoſe who were Defenders of theſe Books; this is to be looked upon as Reproach, and not Teſtimony. And this which we have now ſaid, may ſuffice in anſwer to thoſe, who object that the Scripture may have been altered: Becauſe he that affirms this, eſqecially againſt a Writing which has been received ſo long and in ſo many Places, (*a*) ought himſelf to prove that which he preſumes. But that the Folly of this Objection may more plainly appear, we will ſhow that *That* which they imagine to be, neither is, nor can be done. We have before proved theſe Books to have been wrote by thoſe whoſe Names they bear; which being granted, it follows that one Book is not forged for the ſake of another. Neither is any remarkable Paſſage altered; for ſuch an Alteration muſt have ſome-

to be rejected; nor any that was before unknown, to be collected from the various Readings. And what is ſaid of the Books of the New Teſtament, the ſame we are to conceive ſaid of the old Teſtament. *Le Clerc.*

(*a*) *Ought himſelf to prove*, &c.] *L. ult C. de Edicto Divi Adriani tollendo.*

ſomething deſigned by it, and then that Part would plainly differ from thoſe other Parts and Books which are not altered, which is no where to be ſeen; nay, as we obſerved, there is a wonderful Harmony in the Senſe every where. Moreover, as ſoon as any of the Apoſtles or Apoſtolical Men, publiſhed any Thing; doubtleſs the Chriſtians took great Care to have many Copies of it, as became pious Perſons, and ſuch as were deſirous of preſerving and propagating the Truth to Poſterity; and theſe were therefore diſperſed, as far as the Name of Chriſt extended itſelf, through *Europe*, *Aſia*, and *Egypt*, in which Places the *Greek* Language flouriſhed; and, as we before obſerved, ſome of the original Copies were preſerved for two hundred Years. Now no Book, of which ſo many Copies had been taken, that were kept, not by ſome few private Perſons, but by the Care of whole Churches, (*a*) can be corrupted. To which we may add, that in the very next Ages, theſe Books were tranſlated into the *Syriac*, *Æthiopic*, and *Latin* Tongues; which verſions are now extant, and do not any where differ from the *Greek* Books in any Thing of Moment. And we have the Writings of thoſe, who were taught by the Apoſtles themſelves, or their Diſciples, who quote a great many Places of theſe Books in that Senſe which we now underſtand them. Nor was there at that Time, any one in the Church, of ſo great Authority, as to have been obeyed, if he had deſigned to alter any Thing; as is

(*a*) *Can be corrupted*, &c.] That is, ſo as that it ſhould run through all the Copies, and corrupt all the Verſions; for otherwiſe wicked Men, who are obſtinately bent on their own Opinions, may here and there corrupt their own Copies; as not only *Marcion* did, but alſo ſome Library keepers, who had a better Judgment; as we have ſhown in our *Ars Critica*, Part III. Sect. 1. Ch. XIV. *Le Clerc.*

is ſufficiently manifeſt from the Liberty taken by *Irenæus*, *Tertullian*, and *Cyprian*, to differ from thoſe who were of the higheſt Rank in the Church. And after the Times now mentioned, many others followed, who were Men of great Learning, and as great Judgment; who after a diligent Enquiry, received thoſe Books, as retaining their original Purity. And further, what we now ſaid concerning the different Sects of Chriſtians, may be applied here alſo; that all of them, at leaſt all that own God to be the Creator of the World, and Chriſt to be a new Lawgiver, make uſe of theſe Books as we now have them. If any attempted to put in any Thing, they were accuſed of Forgery by the reſt. And that no Sect was allowed the Liberty to alter theſe Books according to their own Pleaſure, is ſufficiently evident from hence; that all Sects fetched their Arguments againſt the reſt from hence. And what we hinted concerning the Divine Providence, relates as much to the principal Parts, as to the whole Books; that it is not agreeable thereto, that God ſhould ſuffer ſo many thouſand Men, who were regardful of Piety, and ſought after eternal Life with a ſincere Intention, to fall into an Error that they could not poſſibly avoid. And thus much may ſuffice for the Books of the New Teſtament, which if they were alone extant, were ſufficient to teach us the True Religion.

Sect. XVI. *The Authority of the Books of the Old Teſtament.*

But ſince God has been pleaſed to leave us the Records of the *Jewiſh* Religion, which was of Old the true Religion, and affords no ſmall Teſtimony to the Chriſtian Religion; it is not foreign to our Purpoſe, to ſee upon what Foundation the Credibility of theſe is built. That theſe Books are theirs

to

to whom they are aſcribed, appears in the ſame Manner, as we have proved of our Books. And they whoſe Names they bear, were either Prophets, or Men worthy to be credited; ſuch as *Eſdras*, who is ſuppoſed to have collected them into one Volume, at that Time, when the Prophets *Haggai*, *Malachi*, and *Zecharias* were yet alive. I will not here repeat what was ſaid before, in Commendation of *Moſes*. And not only that firſt Part, delivered by *Moſes*, as we have ſhewn in the firſt Book, but the later Hiſtory is confirmed by many *Pagans*. (*a*) Thus the *Phœnician* Annals mention the Names

(*a*) *Thus the* Phœnician *Annals*, &c.] See what *Joſephus* cites out of them, Book VIII. Ch. 2 of his Antient Hiſtory; where he adds, that if any one would ſee the Copies of thoſe Epiſtles, which *Solomon* and *Hirom* wrote to each other, they may be procured of the publick Keepers of the Records at *Tyrus*, (we muſt be cautious how we believe this; however ſee what I have ſaid upon 1 Kings V. 3.) There is a remarkable Place concerning *David*, quoted by *Joſephus*, Book VII. Ch. 6. of his Ancient Hiſtory, out of the IVth of *Damaſcenus*'s Hiſtory. "A long "while after this, there was a "certain Man of that Coun"try, who was very powerful, "his Name was *Adadus*, who "reigned in *Damaſcus*, and "the other Parts of *Syria*, ex"cept *Phœnice:* He waged "War with *David* King of "*Judæa*, and having fought "many Battles, the laſt was "at *Euphrates*, where he was "overcome: He was ac"counted one of the beſt of "Kings, for Strength and Va"lour: After his Death, his "Children reigned for Ten "Generations, each of them "continuing his Father's Go"vernment and Name; in "the ſame Manner as the "*Egyptian* Kings are called "*Ptolemies*. The Third be"ing the moſt potent of them "all, being willing to recover "the Victory his Grandfather "had loſt, made War upon "the *Jews*, and laid waſte "that which is now called "*Samaria*." The firſt Part of this Hiſtory we have in 2 *Sam.* VIII. 5. 1 *Chron.* XVIII. and the latter Part in 1 *Kings* XX. where ſee *Joſephus*. This *Adadus* is called by *Joſephus*, *Adar*; and *Adores* by *Juſtin*, out of *Trogus*. *Euſebius* in his Goſpel Prepar. Book IV. Ch. 30 tells us more Things concerning *David*, out of *Eupolemus*. And the forementioned *Joſephus*, in the ſame Chap. and

Names of *David* and *Solomon*, and the League they

in his Ist againſt *Appion*, brings this Place out of *Dius*'s *Phœnician* Hiſtory. " After *Abiba-* " *lus*'s Death, his Son *Hirom* " reigned; this Man increaſed " the *Eaſtern* Part of the City; " and much enlarged the City; " and he joined *Jupiter Olym-* " *pius*'s Temple to the City, " which before ſtood by itſelf " in an Iſland, by filling up " the Space between; and he " adorn'd it with the Gifts of " Gold offered to the Gods; " he alſo went up to *Libanus*, " and cut down Wood to a- " dorn the Temple with. And " they ſay that *Solomon*, who " reigned in *Jeruſalem*, ſent " Riddles to *Hirom*, and re- " ceived ſome from him; and " he that could not reſolve the " Riddles, was to pay a large " Sum of Money. Afterwards " *Abdemonus*, a Man of *Tyre*, " reſolved the Riddles that " were propoſed, and ſent o- " thers which *Solomon* not re- " ſolving, paid a large Sum of " Money to *Hirom*." He afterwards adds a famous Place of *Menander*, the *Epheſian*, who wrote the Affairs of the *Greeks* and *Barbarians*. " After *Abibalus*'s Death, his " Son *Hirom* ſucceeded in the " Government; he liv'd thirty- " four Years, and incloſed a " large Country and erected " the Golden Pillar in *Jupi-* " *ter*'s Temple. He after- " wards cut down Wood from " the Mountain call'd *Libanus*, " Cedar Trees for the Roof of " the Temple, and pulled " down the Old Temples, and " built new. He conſecrated " the Grove of *Hercules* and " *Aſtarte*. He firſt laid the " Foundation of *Hercules*'s in " the Month *Peritius*, and " afterwards *Aſtarte*'s, about " the Time that he invaded " the *Tyrians* for not paying " Tribute, and returned after " having reduced them. A- " bout this Time, there was " one *Abdemonus* a young Man, " who overcame in explaining " the Riddles propoſed by *So-* " *lomon*, the King of *Jeruſa-* " *lem*. The Time from this " King, to the Building of " *Carthage* is reckoned thus. " After *Hirom*'s Death; *Bele-* " *azar* his Son ſucceeded in " the Kingdom; who lived " forty-three Years, and reign- " ed ſeven. After him was " his Son *Abdaſtratus*, who " lived twenty-nine Years, and " reigned nine. This Man was " ſlain by the four Children " of his Nurſe, who laid in " Ambuſh for him; the el- " deſt of which reigned twelve " Years. After theſe was *A-* " *ſtartus*, the Son of *Delæſtar-* " *tus*, who lived fifty-four Years, " and reigned twelve. After " him came his Brother *Aſerg-* " *mus*, who lived fifty four " Years. and reigned nine: " This Man was killed by his " Brother *Pheletes*, who ſeized " the Kingdom, and reigned " eight Months; he lived fifty " Years; he was ſlain by *Itho-* " *balus* the Prieſt of *Aſtarte*, " who reigned thirty-two " Years,

they made with the *Tyrians*. And *Beroſus*, as well

" Years, and lived ſixty-eight. " He was ſucceeded by his Son " *Badezorus*, who lived forty- " five Years, and reigned ſix. " His Succeſſor was *Matgemus* " his Son, who lived thirty- " two Years, and reigned nine: " He was ſucceeded by *Pygma-* " *lion*, who lived fifty-ſix " Years, and reigned forty- " ſeven. In his ſeventh Year, " his Siſter, who fled from " him built the City of *Car-* " *thage* in *Lybia*." *Theophilus Antiochenus*, in his IIId Book to *Antolychus*, has ſet down this Place of *Menander*, but has contracted it. *Tertullian* in his Apology Chap. 19. ſays, *We muſt look into the Records of the moſt Antient Nations*, Egyptians, Chaldæans, Phœnicians, *by whom we are ſupplied with Knowledge.* Such as *Manethon* the *Egyptian*, or *Beroſus* the *Chaldæan*, or *Hirom* the *Phœnician*, *King of* Tyre; *and their Followers* Mendeſus, Ptolomæus, *and* Menander *the* Epheſian, *and* Demetrius Phalereus, *and King* Juba, *and* Appion *and* Thallus. This *Hirom*, and *Solomon* who was Cotemporary with him, are mentioned alſo by *Alexander Polychiſter*, *Menander*, *Pergamenus*, and *Lætus* in the *Phœnician* Accounts, as *Clemens* affirms, *Strom.* I. when we may correct *Tatian*, who wrote Χαῖτος, *Chætus*, for Λαῖτος, *Lætus*, who is reported to have tranſlated into *Greek*, what *Theodotus*, *Hypſicrates*, and *Mochus* wrote about *Phœnicia*. The Memory of *Hazael* King of *Syria*, whoſe Name is in 1 *Kings* XIX. 15. 2 *Kings* VIII. 11. XII. 17. XIII. 3, 24. is preſerved at *Damaſcus*, with Divine Worſhip, as *Joſephus* relates, Book IX. Ch. 2. of his Antient Hiſtory. The ſame Name is in *Juſtin*, out of *Trogus*. Concerning *Salmanaſar*, who carried the Ten Tribes into Captivity, as it is related in 2 *Kings* XVIII 3, *&c.* and who took *Samaria*, 2 *Kings* XVIII. 9. there is a Place of *Menander the Epheſian*, which I mentioned before, in *Joſephus*, Book IX. Ch. 14. " *Elu-* " *læus* reigned thirty-ſix Years; " this Man with a Fleet re- " duced the *Cittæans*, who " revolted from him. But the " King of *Aſſyria* ſent an Ar- " my againſt them, and brought " War upon all *Phœnicia*; and " having made Peace with " them all, returned back a- " gain. But *Sidon*, *Arce*, *Pa-* " *lætyrus*, and many other " Cities, who had yielded " themſelves to the King of " *Aſſyria*, revolted from the " *Tyrian* Government; yet the " *Tyrians* not ſubmitting, the " King of *Aſſyria* returned " upon them again, after he " had received from the *Phœ-* " *nicians*, ſixty Ships and eight " hundred Rowers. Againſt " which the *Tyrians* coming " out with twelve Ships, broke " their Enemies Ships in Pieces, " and took five hundred Men

well as the *Hebrew* Books mention, (*a*) *Nabuchadonoſor*,

" Priſoners; hereupon the " Price of every Thing was " raiſed in *Tyre*. Then the " King of *Aſſyria* departed, " and placed Guards upon the " River, and upon the Water- " Pipes, that they might hin- " der the *Tyrians* from draw- " ing any; and this they did " for five Years, and they " were forced to drink out of " Wells which they digged." *Joſephus* adds in the ſame Place, that *Salmanaſar*, the Name of this King, remained till his Time in the *Tyrian* Records. *Sennacherib*, who ſubdued almoſt all *Judæa*, except *Jeruſalem* as it is related, 2 *Kings* XVIII. 13. 2. *Chron.* XXXII. 1. *Iſaiah* XXXVI. 1. his Name and Expeditions into *Aſia*, and *Egypt* are found in *Beroſus*'s *Chaldaicks*, as the ſame *Joſephus* teſtifies, Book X. Ch. 1. and *Herodotus* in his IId Book mentions, the ſame *Sennacherib*, and calls him King of the *Arabians* and *Aſſyrians*. *Baladan* King of *Babylon* is mentioned in 2 *Kings* XX. 12. and *Iſaiah* XXXIX. And the ſame Name is in *Beroſus*'s *Babylonicks*, as *Joſephus* teſtifies in his Antient Hiſtory, Book X. Chap 3. *Herodotus* mentions the Battle in *Megeddo*, in which *Nechao* King of *Egypt* overcame the *Jews*; (which Hiſtory is in 2 *Chron.* XXXV. 22. *Zech.* XII. 1.) in the foreſaid IId Book, in theſe Words. *And* Necho *encountred the* Syrians, (for ſo *Herodotus* always calls the *Jews*, as do others alſo,) *in a Land Battle, and overcome them in* Magdolus.

(*a*) *Nabuchadonoſor*,&c.] Concerning him, *Joſephus* has preſerved us a Place of *Beroſus*, in the Xth of his Ancient Hiſtory, and in his firſt Book againſt *Appion*; which may be compared with *Euſebius*, who in his *Chronicon* about theſe Times, and in his *Prepar.* Book IX. Ch. 40, and 41, produces this and the following Place of *Abydenus*. " *Nabopal-* " *laſarus* his Father, hearing " that he, who was appointed " Governor over *Egypt*, and " the Places about *Cœlo Syria* " and *Phœnice*, had revolted, " being himſelf unable to bear " Hardſhips, he inveſted his " Son *Nabuchadonoſor*, who " was a young Man, with " Part of his Power, and ſent " Him againſt him. And *Na-* " *buchadonoſor*, coming to a " Battle with the Rebel, ſmote " him, and took him, and " reduced the whole Land to " his Subjection again. It hap- " pened about this Time, that " his Father *Nabopallaſarus* " fell ſick, and died, in the " City of *Babylon*, after he " had reigned twenty-nine " Years. *Nabuchadonoſor* in a " little Time hearing of the " Death of his Father, after " he had put in order his Af- " fairs in *Egypt*, and the reſt " of the Country, and com- " mitted to ſome of his Friends " the Power over the Captives

" of

" of the *Jews*, *Phœnicians*, " *Syrians*, and the People a- " bout *Egypt*, and ordered e- " very thing that was left of " any Uſe, to be conveyed to " *Babylon*, he himſelf with a " few, came through the Wil- " derneſs to *Babylon*; where " he found Affairs ſettled by " the *Chaldæans*, and the Go- " vernment maintained under " one of the moſt eminent a- " mongſt them, ſo that he " inherited his Father's King- " dom entire; and having ta- " ken a View of the Captives, " he ordered them to be diſ- " perſed by Colonies, through- " out all the proper Places in " the Country about *Babylon*. " And he richly adorned the " Temple of *Belus* and others, " with the Spoils of the War; " and he renewed the ancient " City of *Babylon*, by adding " another to it; ſo as that af- " terwards in a Siege, the " River might never be turned " out of its Courſe, to aſſault " the City. He alſo encom- " paſſed the City with three " Walls within, and three " without, ſome made of Tile " and Pitch, others of Tile " alone. The City being thus " well walled, and the Gates " beautifully adorned; he add- " ed to his Father's Palace, a " new one, far exceeding it " in Heighth and Coſtlineſs; " to relate the Particulars of " which would be tedious. " However, as exceeding great " and beautiful as it was, it " was finiſhed in fifteen Days; " on this Palace he built very " high Walks on Stone, which " to the Sight appeared like " Mountains, and planted them " with all ſorts of Trees, and " made what they call a Pen- " ſile Garden for his Wife, " who was brought up in *Me-* " *dia*, to delight herſelf with " the Proſpect of the moun- " tainous Country. After he " had begun the forementioned " Wall, he fell ſick and " died, having reigned forty- " three Years." This Wife of *Nabuchadonoſor* is *Nitocris*, according to *Herodotus*, in his Ift Book, as we learn from the great *Scaliger*, in his famous Appendix to the Emendation of Time. Theſe things are explained by *Curtius*, in his Vth Book, to which I refer you; and partly by *Strabo*, Book XV. and *Diodorus*, Book II. *Beroſus*, out of whom we have quoted theſe things, and thoſe before, was the Prieſt of *Belus*, after *Alexander* the Great's time; to whom the *Athenians* erected a Statue with a golden Tongue, in the publick Gaming-Place, for his Divine Predictions. This is mentioned by *Pliny*, Book VII. Ch. 37. of his Natural Hiſtory. *Athenæus* in his XVth, calls his Book *Babylonica*. *Tatian* (who himſelf alſo affirms, that *Beroſus* mentions *Nabuchadonoſor*,) and *Clemens* call it *Chaldaica*. King *Juba* confeſſes, that he took out hence what he wrote concerning the Affairs of *Syria*, as *Tatian* obſerves. He is alſo mentioned by *Vitruvius*, and by *Tertullian* in his Apology, and by the Writer of the *Alexandrian Chronicon*. *Euſebius*, both in his *Chronicon*, and in the End of the IXth

IXth of his *Præparat.* tells us, that *Nabuchadonoſor* is mentioned alſo in *Abydenus*, who wrote of the *Aſſyrians:* The Words are theſe "*Megaſthenes* ſays, that *Nabuchodroſorus* was ſtronger than *Herculeſ*, and waged War againſt *Lybia* and *Iberia*, and having overcome them, he planted them in ſeveral Colonies on the right Shore of the Sea. And the *Chaldæans* relate moreover concerning him, that as he was going into his Palace on a certain time, he was inſpired by a God, and ſpake the following Words. I *Nabuchodroſorus* foretel a ſad Calamity that will befal you, O *Babylonians*; which neither *Belus*, our Forefather, nor Queen *Beltis* could perſuade the Fates to avert: There ſhall come a *Perſian* Mule, who aſſiſted by your Gods, ſhall bring Slavery upon you; *Medus*, the Glory of the *Aſſyrians*, will alſo help to do this. I wiſh that before he betrays his Countrymen, ſome *Charybids*, or Sea, would ſwallow him up and deſtroy him; or that he were directed another way, through the Wilderneſs, where there are no Cities, or Footſteps of Men, where the wild Beaſts feed, and the Birds fly about: That he might wander ſolitary amongſt the Rocks and Dens, and that a happy End had overtaken me, before theſe things were put into my Mind. Having prophefied this, he ſuddenly diſappeared." Compare this laſt with that which is ſaid of this *Nabuchadonoſor*, in the Book of *Daniel*; the firſt out of *Megaſthenes*, we have alſo in *Joſephus*, Book X. Chap. II. of his Ancient Hiſtory; and he ſays it is in the IVth of his *Indian* Hiſtory. *Euſebius* likewiſe has this concerning *Nabuchadonoſor*, out of *Abydenus*. "It is reported *(of the Place where* Babylon *ſtands,)* that "at firſt, it was all Water, "called Sea, but *Belus* drained "it, and allotted to every one "his Portion of Land, and in"compaſſed *Babylon* with a "Wall, which Time has worn "out. But *Nabuchadonoſor* "walled it again, which re"mained till the *Macedonian* "Empire; and it had brazen "Gates." And a little after: "When *Nabuchadonoſor* came "to the Government, in fif"teen Days time, he walled "*Babylon* with a triple Wall, "and he turned out of their "Courſe, the Rivers *Armacale* "and *Acracanus*, which is "an Arm of *Euphrates*. And "for the City of the *Sipparenians*, he digged a Pool "forty Furlongs round, and "twenty Fathoms deep; and "made Sluices to open, and "water the Fields: They call "them Guides to the *Aquæducts*. He alſo built up a "Wall to exclude the Red "Sea; and he rebuilt *Teredon*, "to hinder the Incurſions of "the *Arabians*; and he plant"ed his Palace with Trees, "called the Penſile Gardens." Compare this with *Dan* IV. 27. And *Strabo*, Book XV.

quotes

buchadonosor, (*a*) and other *Chaldeans*. *Vaphres*,

quotes these Words also out of the fame *Magasthenes*. "*Na-*
"*buchadonosor*, whose Fame
"amongst the *Chaldæans* is
"greater than *Hercules*, went
"as far as the Pillars." There were others, who touched upon the History of this King, but we have only the Names of them remaining. *Diocles* in the IId of his *Persian* History, and *Philostratus*, in that of the *Indians* and *Phœnicians*, who says that *Tyre* was besieged by him XIII Years, as *Josephus* tells us, in the forecited Place of his Ancient History, and in his Ist Book against *Appion*, where he quotes the following Words out of the publick Acts of the *Phœnicians*. "When
"*Ithobalus* was King, *Nabu-*
"*chadonosor* besieged *Tyre*
"thirteen Years. After him
"*Baal* reigned ten Years; af-
"ter him, Judges were ap-
"pointed to govern *Tyre*;
"*Eccibalus*, the Son of *Bas-*
"*lacus*, two Months; *Chelbes*
"the Son of *Abdæus*, ten
"Months; *Abdarus* the High-
"Priest, three Months; *Mut-*
"*gonus* and *Geraistratus*, the
"Sons of *Abdelinus*, were
"Judges six Years; betwixt
"whom, *Belatorus* reigned
"one. After his Death, they
"sent and fetched *Cerbalus*
"from *Babylon*; he reigned
"four Years. After his Death
"they sent for his Brother
"*Hirom*, who reigned twenty
"Years. In his time, *Cyrus*
"the *Persian* flourished." For the exact Agreement of this Computation with the Sacred Books, see *Josephus* in the forecited Book against *Appion*: Where follows in *Josephus*, these Words concerning *Hecatæus*. "The *Persians*, says
"he, drew many Millions of
"us to *Babylon*." And concerning the War of *Sennacherib*, and *Nabuchadonosor*'s Captivity, see the Place of *Demetrius* in *Clemens*, *Strom* I. *Hecatæus*'s authority is very little to the Purpose, because he is a spurious Writer. See *Ger. J. Vossius* upon the *Greek* Historians. *Le Clerc*.

(*a*) *And other* Chaldeans, &c.] After the forecited Words of *Berosus*, follow these, according to *Josephus*, in both the Places now mentioned. "His Son *Evilmaradoch* was
"made Head of the King-
"dom; he managed Affairs
"unjustly and wantonly; af-
"ter he had reigned two
"Years, he was treacherously
"slain by *Nerigliforoorus*, who
"married his Sister; after his
"Death, *Nerigliforoorus*, who
"thus killed him, possessed
"the Government, and reign-
"ed four Years. His Son *Labo-*
"*rosoarchodus*, a Youth, reign-
"ed nine Months; but be-
"cause there appeared in him
"many evil Dispositions, he
"was slain by the Treachery
"of his Friends. After his
"Death, they who killed him,
"agreed to devolve the Go-
"vernment

" vernment upon *Nabonnidus*, " a certain *Babylonian*, who " was alſo one of the Con- " ſpirators. In this Reign, " the Walls of the City *Ba-* " *bylon*, along the River, were " beautified with burnt Brick " and Pitch. In the ſeven- " teenth Year of his Reign, " *Cyrus* came out of *Perſia*, " with a great Army, and " having ſubdued all the reſt " of *Aſia*, he came as far as " *Babylon*; *Nabonnidus*, hear- " ing of his coming, met him " with a great Army alſo, but " he was overcome in the " Battle, and fled away with " a few, and ſhut up himſelf " in the City of the *Borſippeni*. " Then *Cyrus* having taken " *Babylon*, ordered the out- " ward Walls of the City to " be razed, becauſe the Peo- " ple appeared to be very " much given to change, and " the Town hard to be taken; " and went from thence to " *Borſippus*, to beſiege *Nabon-* " *nidus*; but he not enduring " the Siege, yielded himſelf " immediately; whereupon " *Cyrus* treated him kindly, " and giving him *Carmania* to " dwell in, he ſent him out " of *Babylonia*; and *Nabonni-* " *dus* paſſed the Remainder of " his Days in that Country, " and died there." *Euſebius*, in the forementioned Place, has preſerved the following Words of *Abydenus*, immediately after thoſe now quoted concerning *Nabuchadonoſor*. " Af- " ter him reigned his Son " *Evilmaruruchus:* His Wife's " Brother *Neriglaſarus*, who " ſlew him, left a Son, whoſe " Name was *Laboſſoaraſcus*. " He dying by a violent Death, " they made *Nabannidachus* " King, who was not related " to him, *Cyrus*, when he " took *Babylon*, made this Man " Governor of *Carmania*." " This *Evilmerodach* is mentioned by Name in 2 *Kings* XXV. 27. Concerning the reſt, ſee *Scaliger*. That of *Cyrus*'s taking *Babylon*, agrees with this of *Herodotus*. " So *Cyrus* " made an Irruption as far as " *Babylon*; and the *Babylo-* " *nians* having provided an " Army, expected him: As " ſoon as he approached the " City, the *Babylonians* fought " with him; but to ſave " themſelves from being bea- " ten, they ſhut themſelves " up in the City." Comp. this with the LIſt of *Jeremiah*, 20, 30, 31. Concerning the Flight at *Borſippe*, ſee *Jeremiah* LI. 39. Concerning the drying up the River's Channel, *Herodotus* agrees with *Jeremiah*, LI. 39. The Words of *Herodotus* are, *He divided the River, bringing it to a ſtanding Lake, ſo that he made the ancient Current paſſable, having diverted the River*. It is worth Conſidering, whether what *Diodorus* relates in his ſecond Book concerning *Beleſis* the *Chaldæan*, may not have reſpect to *Daniel*, whoſe Name in *Chaldee* was *Beltaſhazzar*, *Dan.* I. 7. The Truth of what we read in Scripture, concerning the *Chaldæan* Kings, is ſtrongly confirmed by the Chronology of the Aſtronomical Canon of *Nabonaſſar*, as you may ſee in Sir *John Marſham*'s Chronological Canon. *Le Clerc.*

Vaphres, (*a*) the King of *Egypt* in *Jeremiah*, (*b*) is the ſame with *Apries* in *Herodotus*. And the *Greek* Books (*c*) are filled with *Cyrus* and his Succeſſors (*d*) down to *Darius*; and *Joſephus* in his Book againſt *Appion*, quotes many other Things relating to the *Jewiſh* Nation: To which may be added, that that we above took (*e*) out of *Strabo* and *Trogus*. But there is no Reaſon for us Chriſtians to doubt of the Credibility of theſe Books, becauſe there are Teſtimonies in our Books, out of almoſt every one of them, the ſame as they are found in the *Hebrew*. Nor did Chriſt when he blamed

(*a*) Vaphres, *the King of* Egypt, &c.] So the Seventy and *Euſebius* tranſlate the *Hebrew* Word חפרע *Chephre*. He was Contemporary with *Nabuchadonoſor*.

(*b*) *Is the ſame with* Apries *in* Herodotus, &c] *Book* II.

(*c*) *Are filled with* Cyrus, &c.] See the Places already quoted, and *Diodorus Siculus*, Book II. and *Cteſias* in his *Perſicks*; and *Juſtin*, Book IV. Chap. 5. and the following. The Foundation of the Temple of *Jeruſalem* was laid in *Cyrus*'s Time, and was finiſhed in *Darius*'s, according to *Beroſus*, as *Theophilus Antiochenus* proves.

(*d*) *Down to* Darius, &c.] *Cadomannus*. See the forementioned Perſons, and *Æſchylus*'s Account of *Perſia*, and the Writers of the Affairs of *Alexander*. In the Time of this *Darius*. *Jaddus* was the High-Prieſt of the *Hebrews*, *Nehem.* XII. 22. the ſame that went out to meet *Alexander* the Great, according to the Relation of *Joſephus*, in his Ancient Hiſtory, Book XI 8. At this time lived *Hecataeus Abderita*, ſo famous in *Plutarch*, in his Book concerning *Iſis*, and *Laërtius* in *Pyrrho*; he wrote a ſingle Book concerning the *Jews*, whence *Joſephus* in Book II. againſt *Appion*, took a famous Deſcription of the City and Temple of *Jeruſalem*; which Place we find in *Euſebius*, Book IX. Chapter 9 of his Goſpel Preparation; and in each of them, there is a Place of *Clearchus*, who commends the *Jewiſh* Wiſdom, in the Words of *Ariſtotle*. And *Joſephus*, in the ſame Book, names *Theophilus*, *Theodoret*, *Mnaſeas*, *Ariſtophanes*, *Hermogenes*, *Enemerus*, *Conoron*, *Zopyrion* and others, as Perſons who commended the *Jews*, and gave Teſtimony concerning the *Jewiſh* Affairs.

(*e*) *Out of* Strabo *and* Trogus, &c] Book I.

blamed many things in the Teachers of the Law, and in the Phariſees of his Time, ever accuſe them of falſifying the Books of *Moſes* and the Prophets, or of uſing ſuppoſititious or altered Books. And it can never be proved or made credible, that after Chriſt's Time, the Scripture ſhould be corrupted in any thing of Moment; if we do but conſider how far and wide the *Jewiſh* Nation, who every where kept thoſe Books, was diſperſed over the whole World. For firſt, the ten Tribes were carried into *Media* by the *Aſſyrians*, and afterwards the other two. And many of theſe, fixed themſelves in foreign Countries, after they had a Permiſſion from *Cyrus* to return; (*a*) the *Macedonians* invited them into *Alexandria* with great Advantages; the Cruelty of *Antiochus*, the Civil War of the *Aſmonæi*, and the foreign Wars of *Pompey* and *Soſſius*, ſcattered a great many; (*b*) the Country of *Cyrene* was filled with *Jews*; (*c*) the Cities of *Aſia*, (*d*) *Macedonia*, (*e*) *Lycaonia*, (*f*) and the Iſles of *Cyprus*, and

(*a*) *The* Macedonians *invited them*, &c.] *Hecatæus* tranſcribed by *Joſephus* in his 1ſt Book againſt *Appion*, ſpeaking of the *Jews*. *Not a few*, (viz. *thouſands*, as appears from the foregoing Words) *after the Death of* Alexander, *went into* Egypt *and* Phœnicia, *by reaſon of the Commotions in* Syria. To which we may add that of *Philo* againſt *Flaccus*. *There are no leſs than ten hundred thouſand* Jews *Inhabitants of* Alexandria, *and the Country about it, from the lower Parts of* Lybia, *to the Borders of* Æthiopia. See moreover *Joſephus*, Book XII. Ch. 2, 3. and the following Book XIII. Ch. 4, 5, 6, 7, 8. XVIII 10 And the *Jews* were free of *Alexandria*, *Joſephus* XIV. 1.

(*b*) *The Country of* Cyrene *was filled with* Jews, &c.] See *Joſephus* Book. XVI. 10. of his Ancient Hiſtory. *Acts* VI. 9. XI. 20.

(*c*) *The Cities of* Aſia, &c.] *Joſephus*, XII. 3. XIV. 17. XVI 4. *Acts* XIX.

(*d*) *Macedonia*, &c.] *Acts* XVII.

(*e*) *Lycaonia*, &c.] *Acts* XIV. 18.

(*f*) *And the Iſles of* Cyprus, &c.] *Acts* XIII. 5.

(*a*) and *Crete*, and others, were full of them; and that there was a vast Number of them (*b*) in *Rome*, we learn from (*c*) *Horace*, (*d*) *Juvenal*, and (*e*) *Martial*. It is impossible that such distant Bodies of Men,

(*a*) *Aud* Crete, &c.] *Acts* II. 11.

(*b*) *In* Rome, &c.] *Josephus* XVII. 5. of his Ancient History.

Acts XVIII. 2. XXVIII. 17.

(*c*) *Horace*, &c.] Book I. Sat. IV.

—— *For we are many,*
And like the Jews, *will force you to our Side.*

And Sat. V.

—— *Let circumcised Jews believe it.*

And Sat. IX.

—— *This is the thirtieth Sabbath*, &c.

(*d*) *Juvenal*, &c.] Sat. IX.

Some are of Parents born, who Sabbaths keep.

And what follows, Sat. XIV.

(*e*) *Martial*, &c.] III. 4.

The Sabbath-keepers Fasts.

And in other Places; as VII. 29, and 34. XI 97. XII. 57. To which we may add that of *Rutilius*. Book I. of his *Itinerary*.

I wish Judæa *ne'er had been subdu'd*
By Pompey's *War, or* Titus's *Command,*
The more suppress'd, the dire Contagion spreads,
The conquered Nation crush the Conqueror.

Which is taken out of *Seneca*, who said of the same *Jews*; *The Customs of the most wicked Nation, have prevailed so far, that they are embraced al the World over; so that the conquered give Laws to the Conquerors.* The Place is in *Augustin*, Book IV. Chap. II of his City of God: He calls them the most wicked Nation, only for this Reason, because their Laws condemned the Neglect of the Worship of one God, as we observed before; upon which Account, *Cato Major* blamed *Socrates*. To which may be added, the Testimony

Men, ſhould be impoſed upon by any Art whatſoever, or that they ſhould agree in a Falſity. We may add further, (*a*) that almoſt three hundred Years before Chriſt, by the Care of the *Egyptian* Kings, the *Hebrew* Books were tranſlated into *Greek*, by thoſe who are called the *Seventy*; that the *Greeks* might have them in another Language, but the Senſe the ſame in the main; upon which Account they were the leſs liable to be altered: And the ſame Books, were tranſlated into *Chaldee*, and into the *Jeruſalem* Language; that is, half *Syriac*; (*b*) partly a little before, (*c*) and partly a little after Chriſt's Time. After which, followed other *Greek* Verſions, that of *Aquila*, *Symmachus*, and *Theodotion*; which *Origen*, and others after him, compared with the ſeventy Interpreters, and found no Difference in the Hiſtory, or in any weighty Matters. *Philo* flouriſhed in *Caligula*'s Time, and *Joſephus* lived till *Veſpaſian*'s. Each of them quote out of the *Hebrew* Books, the ſame things that we find at this Day. By this time the Chriſtian Religion

mony of *Philo*, in his Embaſſy, on the vaſt Extent of the *Jewiſh* Nation "That Nation "conſiſts of ſo great a Num- "ber of Men, that it does "not, like other Nations, take "up one Country only, and "confine itſelf to that; but "poſſeſſes almoſt the whole "World; for it overſpreads e- "very Continent and Iſland, "that they ſeem not to be "much fewer than the Inhabi- "tants themſelves." *Dion Caſſius*, Book XXXVI. concerning the *Jewiſh* Nation, ſays, "that "though it has been often "ſuppreſſed, it has increaſed "ſo much the more, ſo as to "procure the Liberty of eſta- "bliſhing its Laws."

(*a*) *That almoſt three hundred Years*, &c.] See *Ariſtæus* and *Joſephus*, Book XII. 2.

(*b*) *Partly a little before*, &c.] By *Onkelos*, and perhaps by *Jonathan*.

(*c*) *And partly a little after*, &c.] By the Writer of the *Jeruſalem Targum*, and by *Joſephus Cæcus*, or by him, whoever he was, one Man or many,

ligion began to be more and more ſpread, (*a*) and many of its Profeſſors were *Hebrews:* (*b*) Many had ſtudied the *Hebrew* Learning, who could very eaſily have perceived and diſcovered it, if the *Jews* had received any thing that was falſe, in any remarkable Subject, I mean, by comparing it with more ancient Books. But they not only do this, but they bring very many Teſtimonies out of the Old Teſtament, plainly in that Senſe in which they are received amongſt the *Hebrews*; which *Hebrews* may be convicted of any Crime, ſooner than (I will not ſay of Falſity, but) of Negligence, in relation to theſe Books; (*c*) becauſe they uſed to tranſcribe and compare them ſo very ſcrupulouſly, that they could tell how often every Letter came over. We may add, in the firſt Place, an Argument, and that no mean one, why the *Jews* did not alter the Scripture deſignedly; becauſe the Chriſtians prove, and as they think very ſtrongly, that

many, who tranſlated *Job*, *Pſalms*, *Proverbs*, and what they call the *Hagiography*.

(*a*) *And many of its Profeſſors were* Hebrews, &c.] Or next to *Hebrews*, as *Juſtin*, who was a *Samaritan*.

(*b*) *Many had ſtudied the* Hebrew *Learning*, &c.] As *Origen*, *Epiphanius*, and eſpecially *Jerom*.

(*c*) *Becauſe they uſed to tranſcribe*, &c] *Joſephus* in his Iſt Book againſt *Appion*. "It is "very manifeſt, by our Deeds, "how much Credit we give "to our own Writings; for "after ſo many Ages paſt, no "one has preſumed to add, "take away, or change any "thing." See the Law, *Deut.* IV. 1. and the *Talmud*, inſcribed *Shebuoth*. (We are to underſtand this of the time after the *Maſora*; for it was otherwiſe before, in the time of their Commonwealth; and after it was overturned by the *Chaldæans*, they were not ſo accurate as is commonly thought. This is evident from *Lud. Capellus*'s Criticks upon the Bible, and from the Commentaries of learned Men upon the Old Teſtament and likewiſe from *Grotius*'s own Annotations. And we alſo have ſhewn it to be ſo on the hiſtorical Books of the old Teſtament. *Le Clerc.*)

that their Maſter Jeſus was that very Meſſiah who was of old promiſed to the Forefathers of the *Jews*; and this from thoſe very Books, which were read by the *Jews*. Which the *Jews* would have taken the greateſt Care ſhould never have been, after there aroſe a Controverſy between them and the Chriſtians; if it had ever been in their Power to have altered what they would.

BOOK IV.

SECT. I. *A particular Confutation of the Religions that differ from Chriſtianity.*

THE fourth Book (beginning with that Pleaſure Men for the moſt Part take, at the Sight of other Men's Danger, when they themſelves are placed out of the Reach of it;) ſhews, that the principal Aim of a Chriſtian ought to be, not only a Satisfaction upon his having found out the Truth himſelf, but alſo an Endeavour to aſſiſt others, who wander in various crooked Paths of Error, and to make them Partakers of the ſame Happineſs. And this we have in ſome meaſure attempted to do in the foregoing Books, becauſe the Demonſtration of the Truth, contains in it the Confutation of Error. But however, ſince the particular ſorts of Religion, which are oppoſed to Chriſtianity; as Paganiſm, Judaiſm, or Mahometaniſm, for inſtance; beſides that which is common to all, have ſome particular Errors, and ſome ſpecial Arguments, which they uſe to oppoſe us with; I think it may not be foreign to our preſent Purpoſe, to attempt a particular Examination of every one of them; in the mean time, beſeeching our Readers to free their Judgment from all Paſſion and Prejudice, which clog the Underſtanding; that they may the more impartially determine concerning what is to be ſaid.

SECT. II. *And firſt of Paganiſm. That there is but one God. That created Beings are either good or bad. That the Good are not to be worſhipped without the Command of the Supreme God.*

AND firſt againſt the Heathens, we ſay, if they ſuppoſe many Gods, eternal and equal, this is ſufficiently confuted in the firſt Book; where we have ſhewn that there is but one God, the Cauſe of all things. If by Gods they mean, created Beings ſuperior to Man, theſe are either good or bad; if they ſay they are good, they ought in the firſt Place to be very well aſſured of this, (*a*) leſt they fall into great Danger, by entertaining

(*a*) *Leſt they fall into great Danger*, &c.] 2 *Cor.* XII. 14. *Porphyry* in his ſecond Book about abſtaining from eating Animals, ſays, that "By thoſe "who are oppoſite *(to the "Gods,)* all Witchcraft is per- "formed; for both theſe and "their Chief, are worſhipped "by all ſuch as work Evil upon "Mens Fancies, by Inchant- "ments; for they have a "Power to deceive, by work- "ing ſtrange things: By them "evil Spirits prepare Philtres, "and Love Potions; all In- "continence, and Love of "Riches and Honour, and "eſpecially Deceit, proceed "from them; for it is natural "to them to lye; they are "willing to be thought Gods; "and the higheſt of them in "power, to be eſteemed God." And afterwards concerning the *Egyptian* Prieſts; "Theſe put "it paſt all Diſpute, that there "are a Kind of Beings, who "give themſelves up to de- "ceive; of various Shapes "and Sorts; Diſſemblers, "ſometimes aſſuming the Form "of Gods or *Dæmons*, or of "Souls of dead Men; and by "this Means, they can effect "any ſeeming Good or Evil; "but as to things really good "in themſelves, ſuch as thoſe "belonging to the Soul; of "producing theſe, they have "no Power, neither have they "any Knowledge of them; "but they abuſe their Leiſure, "mock others, and hinder "thoſe who walk in the way "of Virtue; they are filled "with Pride, and delight in "Perfumes and Sacrifice." And *Arnobius*, Book IV. againſt the Gentiles. "Thus the Magi- "cians, Brethren to the Sooth- "ſayers in their Actions, men- "tion

ing Enemies instead of Friends; Deserters instead of Ambassadors. And Reason also requires, that there should be some manifest Difference in the Worship, betwixt the Supreme God and these Beings: And further, we ought to know, of what Rank these Beings are, what Benefit we may expect from any of them, and what Honour the Supreme King would have us pay to them. All which things being wanting in their Religion, it sufficiently appears from thence, that there is nothing of Certainty in it; and it would be much safer for them to betake themselves to the Worship of the one Supreme God; (*a*) which even *Plato* owned to be the Duty of a wise Man; because as good Beings are the Ministers of the Supreme God, (*b*) they cannot but be assisting to such as are in favour with him.

SECT. III. *A Proof that evil Spirits were worshipped by the Heathen, and the Unfitness of it shewn.*

BUT that the Spirits, to which the Heathen paid their Worship, were evil, and not good, appears from many substantial Arguments. First, (*c*) because they did not direct their Worshippers to the

" tion certain Beings, opposite " to God, who often impose " upon Men for true Gods. " And these are certain Spi- " rits of grosser Matter, who " feign themselves to be Gods." Not to transcribe too much, we find something to the same Purpose in *Jamblichus*, concerning the *Egyptian* Mysteries, Book III. Chap. 33. and Book IV. Chap. 17.

(*a*) *Which even* Plato *owned*, &c.] Jupiter *is worshipped by us, and other Gods by others.* The Words are quoted by *Origen*, in his VIIIth Book against *Celsus*.

(*b*) *They cannot but be assisting*, &c.] This is very well prosecuted by *Arnobius*, Book III.

(*c*) *Because they did not direct*, &c.] This is very well treated of by *Augustin*, Book X. Chap. 14, 16, 19. of his City of God.

the Worſhip of the Supreme God; but did as much as they could, to ſuppreſs ſuch Worſhip, or at leaſt, were willing in every thing to be equalled with the Supreme God in Worſhip. Secondly, becauſe they were the Cauſe of the greateſt Miſchiefs coming upon the Worſhippers of the one Supreme God, provoking the Magiſtrates and the People, to inflict Puniſhments upon them: For, though they allowed their Poets the Liberty, to celebrate the Murders and Adulteries of their Gods; and the *Epicureans*, to baniſh the Divine Providence out of the World; nor was there any other Religion ſo diſagreeable in its Rites, but they admitted it into their Society, as the *Egyptian*, *Phrygian*, *Greek*, and *Thuſcan* Rites at *Rome*; (*a*) yet the *Jews* were every where ridiculed, as appears from their Satires and Epigrams, (*b*) and were ſometimes baniſhed; (*c*) and the Chriſtians had moreover the moſt cruel Puniſhments inflicted upon them: for which there can be no other Reaſon aſſigned, but becauſe theſe two Sects worſhipped one God, whoſe Honour the Gods they eſtabliſhed, oppoſed, being more jealous of him than of one another. Thirdly, from the manner of their Worſhip, ſuch as is unworthy of a good and virtuous Mind: by

(*a*) *Yet the* Jews *were every where ridiculed*, &c.] "As being cropt, circumciſed, Sabbath-keepers, Worſhippers of the Clouds and Heavens, merciful to Swine."

(*b*) *And were ſometimes baniſhed*, &c.] *Joſephus* XVIII. 5. *Tacitus*, Annal. II. *Seneca*, *Epiſt.* CIX. *Acts* XVIII. 1. *Suetonius* in *Tiberius*; Chap. XXVI.

(*c*) *And the Chriſtians had moreover*, &c.] *Tacitus* Annal. XV. to which that of *Juvenal* relates.

——— *You like a Torch ſhall burn,*
As they who flaming ſtand, ſtifled with Smoke,
And with their Body's Print, have mark'd the Ground.

(*a*) by human Blood, (*b*) by Men's running naked about their Temples, (*c*) by Games and Dancings, filled with Uncleanneſs; ſuch are now to be ſeen amongſt the People of *America*, and *Africa*, who are overwhelmed in the Darkneſs of Heatheniſm. Nay, more than this; there were of old, and ſtill are, People, who worſhip evil Spirits, which they know and own to be ſuch; (*d*) as the *Arimanes* of the *Perſians*, the *Cacodæmons* of the *Greeks*, (*e*) and the *Vejoves* of the *Latins*; and ſome of the *Ethiopians* and *Indians* now have others; than which, nothing can be imagined more impious. For what elſe is religious Worſhip, but a Teſtimony of the exceeding Goodneſs, which you acknowledge to be in him whom you worſhip; which, if it be paid to an evil Spirit, is falſe and counterfeit, and comprehends in it the Sin of Rebellion; becauſe the Honour due to the King, is not only taken from him, but transferred to a Deſerter and his Enemy. And it is a fooliſh Opinion, to imagine that a good God will not revenge this, becauſe that is not agreeable to his Goodneſs; (*f*) for Clemency, if it be reaſonable, hath its proper Bounds; and where the Crimes

(*a*) *By human Blood*, &c.] See what was ſaid of this, Book II.

(*b*) *By Men's running naked about*, &c.] As in their Rites dedicated to *Pan*. See *Livy*, Book I. *Plutarch* in *Antoninus*, and others.

(*c*) *By Games* and *Dancings*, &c.] As in the Rites of *Flora*. See *Ovid's Faſti*, Book IV. and *Tatian*, and *Origen*, in his VIIIth againſt *Celſus*.

(*d*) *As the* Arimanes *of the* Perſians, &c.] See *Plutarch's Iſis* and *Oſiris*, and *Diogenes Laërtius* in his Preface. (See alſo *Thomas Stanley*, of the Philoſophy of the *Perſians*; and our Obſervations upon the Word *Arimanes* in the Index. *Le Clerc.*)

(*e*) *And the* Vejoves *of the* Latins, &c.] *Cicero*, Book III. of the Nature of the Gods.

(*f*) *For Clemency, if it be reaſonable*, &c.] *How can you love, unleſs you be afraid not to love? Tertullian* Iſt againſt *Marcion.*

Crimes are very great, Juſtice itſelf foreſees Puniſhment, as it were, neceſſary. Nor are they leſs blameable, who ſay, that they are driven by Fear to pay Obedience to evil Spirits; for he who is infinitely good, is alſo in the higheſt Degree ready to communicate; and therefore all other Beings were produced by him. And if it be ſo, it will follow that he hath an abſolute Right over all Creatures, as his own Workmanſhip; ſo that nothing can be done by any of them, if he deſires to hinder it: Which being granted, we may eaſily collect, that evil Spirits cannot hurt him who is in Favour with the moſt High God, who is infinitely Good; any further, than That God ſuffers it to be done for the ſake of ſome Good. Nor can any thing be obtained of evil Spirits, but what ought to be refuſed; (*a*) becauſe a bad Being, when he counterfeits one that is good, is then worſt; and (*b*) the Gifts of Enemies are only Snares.

Sect. IV. *Againſt the Heathen Worſhip, paid to departed Men.*

There have been, and now are, Heathens, who ſay that they pay Worſhip to the Souls of Men departed this Life. But here in the firſt Place, this Worſhip is alſo to be diſtinguiſhed, by manifeſt Tokens, from the Worſhip of the Supreme God. Beſides, our Prayers to them are to no Purpoſe, if thoſe Souls cannot aſſiſt us in any thing; and their Worſhippers are not aſſured of this, nor is there any more Reaſon to affirm that they can, than that they cannot: And what is worſt of all, is,

(*a*) *Becauſe a bad Being*, &c.] See the Verſes of *Syrus* the Mimick.

(*b*) *The Gifts of Enemies are only Snares*, &c.] Sophocles.

Enemies Gifts are no Gifts, no Advantage.

is, that thoſe Men who are thus had in Honour, are found to have been Men remarkable for very great Vices. A drunken *Bacchus*, an effeminate *Hercules*, a *Romulus*, unnatural to his Brother, and a *Jupiter*, as unnatural to his Father. So that their Honour is a Reproach to the true God, and that Goodneſs, which is well-pleaſing to him; (*a*) becauſe it adds a Commendation from Religion, to thoſe Vices, which are ſufficiently flattering of themſelves.

Sect. V. *Againſt the Worſhip given to the Stars and Elements.*

(*b*) More antient than this, was the Worſhip of the Stars, and what we call the Elements, Fire, Water, Air, and Earth; which was indeed a very great Error. For Prayers, are a principal Part of Religious Worſhip, which to put up to any but Beings that have Underſtanding, is very fooliſh; and that what we call the Elements are not ſuch, is evident in a good Meaſure from Experience. If any one affirms otherwiſe of the Stars, he has no Proof of it, becauſe no ſuch Thing can be gathered from

(*a*) *Becauſe it adds a Commendation*, &c] See an Example hereof in *Terence*'s Eunuch, Act III. Scene V. *Cyprian*, Epiſt II. "They imi- "tate thoſe Gods they wor- "ſhip; the Religion of thoſe "wretched Creatures is made "up of Sin. *Auguſtine Epiſt.* "CLII. Nothing renders Men "ſo unſociable, by Perverſe- "neſs of Life, as the Imita- "tion of thoſe whom they "commend and deſcribe in "their Writings. *Chalcidius* "in *Timæus*; So it comes to "paſs, that inſtead of that "Gratitude that is due to Di- "vine Providence from Men, "for their Original and Birth; "they return Sacrilege." See the whole Place.

(*b*) *More antient than this*, &c] There are Reaſons to perſuade us, that Idolatry began with the Worſhip of Angels and the Souls of Men, as you may ſee, in the Index to the Oriental Philoſophy, at the Word *Idololatria*. *Le Clerc.*

from their Operations, which are the only Signs to judge of Beings by. But the contrary may be ſufficiently collected, from the Motion of them, which is not various, like that of Creatures endued with Freedom of Will, (*a*) but certain and determinate. We have elſewhere ſhewn, that the Courſe of the Stars is adapted to the Uſe of Man; whence Man ought to acknowledge, that he in his better Part, bears a nearer Reſemblance to God, and is dearer to him; and therefore ought not to derogate ſo much from his own high Birth, as to place himſelf below thoſe Things with God has given him; and he ought to give God Thanks for them, which is more than they can do for themſelves, or at leaſt more than we are aſſured of.

Sect. VI. *Againſt the Worſhip given to Brute Creatures.*

But that which is of all Things moſt abominable, is that ſome Men, particularly the *Egyptians*, (*b*) fell into the Worſhip even of Beaſts. For, though in ſome of them, there do appear as it were, ſome Shadow of Underſtanding, yet it is nothing compared with Man; for they cannot expreſs their inward Conceptions, either by diſtinct Words or Writings; nor do they perform Actions of different Kinds, nor thoſe of the ſame Kind, in a different Manner; and much leſs can they attain to the Know-

(*a*) *But certain and determinate*, &c.] By which Argument, a certain King of *Peru*, was perſwaded to deny that the Sun could be a God. See the Hiſtory of the *Incas*.

(*b*) *Fell into the Worſhip even of Beaſts*, &c.] Concerning whom, *Philo*, in his Embaſſy ſays, *They eſteem Dogs, Wolves, Lions, Crocodiles, and many other wild Creatures in the Water and on the Land, and Birds, as Gods.* To which may be added, a long Diſcourſe of this Matter, in the Iſt Book of *Diodorus Siculus*.

Knowledge of Number, Magnitude, and of the Cœleſtial Motions. But on the other Hand, (*a*) Man by his Cunning and Subtilty, can catch the ſtrongeſt Creatures, wild Beaſts, Birds, or Fiſhes; and can in ſome meaſure bring them under Rules, as Elephants, Lions, Horſes, and Oxen; he can draw Advantage to himſelf, out of thoſe that are moſt hurtful, as Phyſick from Vipers; and this Uſe

(*a*) *Man by his Cunning and Subtility*, &c.] *Euripides* in *Æolus*.

Man has but little Strength,
Yet can, by various Arts,
Tame the wildeſt Creatures
In Sea, or Earth, or Air.

And *Antiphon:*

They us in Strength, we them in Art, exceed.

Which affords us no bad Explication of *Geneſis*. I. 26. and *Pſalm* VIII. 8. He that deſires a large Diſcourſe of this Matter, may look into *Oppianus*, in the Beginning of his Vth Book of Fiſhing, and *Baſil*'s Xth Homily, on the Six Days Creation. *Origen* in his IVth Book againſt *Celſus*, has theſe Words. "And hence "you may learn, for how "great a Help our Under-"ſtanding was given us, and "how far it exceeds all the "Weapons of wild Beaſts; for "our Bodies are much weaker "than thoſe of other Creatures, "and vaſtly leſs than ſome of "them; yet by our Under-"ſtanding, we bring wild "Beaſts under our Power, "and hunt huge Elephants: "and thoſe whoſe Nature is "ſuch, that they may be ta-"med, we make ſubject to us; "and thoſe that are of a diffe-"rent Nature, or the Taming "of which, ſeems to be of no "Uſe to us, we manage theſe "wild Beaſts with ſuch Safety, "that as we will, we keep "them ſhut up, or, if we want "their Fleſh for Meat, we kill "them, as we do other Crea-"tures that are not wild. "Whence it appears, that the "Creator made all living Crea-"tures ſubject to Him, who is "endued with Reaſon, and a "Nature capable of under-"ſtanding him." *Claudius Neapolitanus*, in *Porphyry*'s Iſt Book, againſt eating living Creatures, ſpeaks thus concerning Man. "He is Lord over "all Creatures void of Reaſon, "as God is over Man."

Uſe may be made of them all, which themſelves are ignorant of, that by viewing the Structure and Situation of the Parts of their Bodies, and comparing together their ſeveral Species and Kinds, he learns his own Excellency, and how much more perfect and noble the Frame of the human Body is, than others; which, if rightly conſidered, is ſo far from inclining him to worſhip other Creatures, that he ſhould rather think himſelf appointed their God in a manner, under the Supreme God.

Sect. VII. *Againſt the Worſhip given to thoſe Things which have no real Exiſtence.*

We read, that the *Greeks* and *Latins*, and others likewiſe, worſhipped Things, which had no real Exiſtence, but were only the Accidents of other Things. For, not to mention thoſe outragious Things, (*a*) Fever, Impudence, and ſuch like; Health is nothing elſe, but a juſt Temperature of the Parts of the Body; and good Fortune, a Correſpondence of Events with the Wiſhes of Men: And the Affections, ſuch as Love, Fear, Anger, Hope, and the like, ariſing from the Conſideration of the Goodneſs or Badneſs, the Eaſineſs or Difficulty of a Thing; are certain Motions, in that Part of the Mind, which is moſt cloſely connected with the Body, by Means of the Blood; and they have no Power of their own, but are ſubject to the Command of the Will, which is Miſtreſs of them, at leaſt as far as reſpects their Continuance and Direction. So likewiſe the Virtues, which have different Names. Prudence, which conſiſts in the Choice of what is advantageous; Fortitude, in undergoing

(*a*) *Fever, Impudence, and ſuch like,* &c.] See *Tully*'s IIId Book of the Laws.

dergoing Dangers; Justice, in abstaining from what is not our own; Temperance, in moderating Pleasure, and the like: There is also a certain Disposition or Inclination towards that which is right, which grows upon the Mind by long Exercise; which, as it may be increased, so it may be diminished by Neglect, nay, it may entirely be destroyed in a Man. (*a*) And Honour, to which we read of Temples being dedicated, is only the Judgment of one concerning another, as endued with Virtue; which often happens to the Bad, and not to the Good, thro' the natural Aptness of Mankind to mistake. (*b*) Since therefore these Things have no real Existence, and cannot be compared in Excellence, with those that have

(*a*) *And Honour, to which we read,* &c.] *Tully* in the forementioned Place; and *Livy*, Book XXVII.

(*b*) *Since therefore these Things have no real Existence,* &c.] Perhaps some may explain this Worship of the Heathens in this Manner; as to say, that it was not so much the Things, which were commonly signified by those Words, that they worshipped; as a certain Divine Power, from which they flowed, or certain Ideas in the Divine Understanding. Thus they might be said to worship *a Fever*, not the Disease itself, which is seated in the Human Body; but that Power, which is in God, of sending or abating a Fever; to worship *Impudence*, not that Vice which is seated in the Minds of Men; but the Will of God, which sometimes allows Men's *Impudence* to go on, which he can restrain and punish: And the same may be said of the rest, as Love, Fear, Anger, Hope, which are *Passions*, which God can either excite or restrain: or of *Virtues*, which are perfect in the Divine Nature, and of which we see only some faint Resemblances in Men, arising from the Ideas of those Virtues which are most compleat in God. And of *Honour*, which does not consist so much in the Esteem of Men, as in the Will of God, who would have Virtue honourable amongst Men. But the Heathens themselves never interpreted this Matter thus, and it is absurd to worship the Attributes and Ideas of God, as real Persons, under obscure Names, such as may deceive the common People. It is much more sincere and honest, to worship the Deity himself without any Perplexities. *Le Clerc.*

have a real Exiſtence; nor have any Knowledge of our Prayeas or Veneration of them, it is moſt diſagreeable to right Reaſon, to worſhip them as God; and He is rather to be worſhipped upon their Account, who can give us them, and preſerve them for us.

SECT. VIII. *An Anſwer to the Objection of the Heathen, taken from the Miracles done amongſt them.*

THE Heathens uſed to recommend their Religion by Miracles; but they were ſuch as were liable to many Exceptions. For the wiſeſt Men amongſt the Heathens themſelves, rejected many of them, (*a*) as not ſupported by the Teſtimony of ſufficient Witneſſes, (*b*) but plainly counterfeit: And thoſe that ſeem to have been done, came to paſs in ſome ſecret Place, in the Night, before one or two Perſons, whoſe Eyes might eaſily be deceived with a falſe Appearance of Things, by the Cunning of the Prieſts. There were ſome, which only cauſed the People, who did not underſtand the Nature of Things, eſpecially their occult Qualities

(*a*) *As not ſupported by the Teſtimony*, &c.] So *Livy*, in the Beginning. "I do not "deſign either to affirm or de"ny thoſe Things related be"fore, or upon the Building "of the City; as fitter for "Poetick Fables, than the ſin"cere Memorials of Affairs "that were tranſacted; Thus "much muſt be allowed An"tiquity, that by mixing Hu"man Things with Divine, "the Original of Cities was ren"dered the more venerable."

(*b*) *But plainly counterfeit*, &c.] It were much better to acquieſce in this Anſwer, than to allow of their Miracles, or that ſuch Things were done, as Men could not commonly diſtinguiſh from Miracles; ſuch as Oracles, Wonders, curing of Diſeaſes, which if they were done, could ſcarce be diſtinguiſhed from true Miracles, at leaſt by the common People. See what I have ſaid upon this Matter in the *Prolegomena to my Eccleſiaſtical Hiſtory*. Sect. II. c. 1. *Le Clerc.*

ties, to wonder at them; much in the ſame Manner, as if any one ſhould draw Iron with a Loadſtone, before People, who knew nothing of it; and it is related by many, (*a*) that theſe were the Arts in which *Simon* and *Apollonius Tyanæus* were ſo ſkilful. I do not deny, but that ſome greater than theſe were ſeen, which could not be the Effect of natural Cauſes, by human Power alone; but they were ſuch as did not require a Power truly Divine, that is, Omnipotent; for theſe Spirits, who were inferior to God, and ſuperior to Man, were ſufficient for theſe Things; becauſe by their Swiftneſs, Strength and Cunning, they could eaſily remove diſtant Things, and ſo to compound different Sorts of Things, as to produce Effects, which ſhould be very ſurprizing to Men. But the Spirits by whom this was effected, were not good, and conſequently neither was their Religion good; as is evident from what was ſaid before, and from this Conſideration alſo, becauſe they ſaid that they were compelled (*b*) by certain Inchant-

(*a*) *That theſe were the Arts,* &c.] Tatian. "There are "certain Diſeaſes and Contra- "rieties of the Matter of which "we are compounded; when "theſe happen, the *Dæmons* "aſcribe the Cauſes of them "to themſelves."

(*b*) *By certain Inchantments,* &c.] Thus the Oracle of *Hecate* in *Porphyry*.

I come, invoked by well conſulted Prayers,
Such as the Gods have to Mankind reveal'd

And again,

Why have you call'd the Goddeſs Hecate
From Heaven; and forc'd her by a Charm Divine,

And that of *Apollo* in the ſame Writer,

Hear me, for I am forc'd to ſpeak againſt my Will.

Theſe are the Rites of their ſecret Arts, by which they addreſs themſelves to I know not what Powers, as *Arnobius* expreſſes it, as if they compelled them by Charms to be their

Inchantments againſt their Will: And yet the wiſeſt Heathens agreed, that there could not poſſibly be any ſuch Force in Words; but that they could only perſuade, and this according to the Manner of their Interpretation. And a further Sign of their Wickedneſs is, that they would undertake many Times (*a*) to entice ſome to the Love of others, notwithſtanding their own Endeavours againſt it, either by falſe Promiſes, or by doing them ſome Hurt; (*b*) which Things were forbidden by human Laws, as Witchcraft. Neither ought any one to wonder, that the Supreme God ſhould ſuffer ſome Miracles to be done by evil Spirits; becauſe they who were already fallen from the Worſhip of the true God, (*c*) deſerved to be deluded by ſuch Deceits. But this is an Argument of their Weakneſs, that their Works were not attended with any remarkable Good; for if any ſeemed to be called to Life again, they did not continue long in it, nor exerciſe the Functions of living Perſons. If at any time

Servants; ſo *Clemens* explains it. There is a Form of their Threats in *Jamblichus*, Book IV. Chap. 5, 6, 7. of his *Egyptian* Myſteries. The ſame we meet with in *Lucan*, Book IX, in the Words of *Pompey*, the Leſs, and in *Euſebius*, out of *Porphyry*, Book V. Ch. 10. of his Goſpel Preparat. Other Forms of Threatnings, you have in *Lucan*, where he ſpeaks of *Erichthon*; and in *Papinius* about *Tireſias*.

(*a*) *To entice ſome to the Love of others*, &c.] See the *Pharmaceutria* of *Theocritus* and *Virgil*, and the Confeſſion of *Porphyry* in *Euſebius*, Book V. Chap. 17. of his Preparat. and *Auguſtin*, Book X. Ch. 11. of his City of God. And the ſame *Prophyry* againſt eating living Creatures, Book II. and *Origen* againſt *Celſus*, Book VII.

(*b*) *Which things were forbidden by human Laws*, &c.] *L. Ejuſdem.* Sect. *Adjectio D. ad Legem Corneliam de Sicariis & Veneficis. L. ſi quis ſect qui abortionis. D. de pœnis. Paulus Sententiarum*, lib. V. Tit. XXIII.

(*c*) *Deſerved to be deluded by ſuch Deceits*, &c.] *Deut.* XIII. 3. 2 *Theſſ.* II. 9, 10. *Epheſ.* II. 2, 3.

time, any thing proceeding from a Divine Power, appeared in the Sight of the Heathen; yet it was not foretold, that it would come to pass, in order to prove the truth of their Religion; so that nothing hinders, but the Divine Power might propose to itself some other End, widely different from this. For instance; suppose it true, that a blind Man was restored to his Sight by *Vespasian*; it might be done, (*a*) to render him more venerable upon this Account; and that he might thereby the more easily obtain the *Roman* Empire; and was therefore chosen by God, to be the Executioner of his Judgments upon the *Jews*; and other like Reasons there might be, for other Wonders, (*b*) which had no Relation at all to Religion.

Sect. IX. *And from Oracles.*

And almost all the same things may be applied, to solve that which they alledge concerning Oracles; especially what was before said, that such Men deserved to be imposed upon, who despised that

(*a*) *To render him more venerable*, &c.] *Tacitus*, Hist. IV. "Many Miracles were "done, whereby the Favour "of Heaven, and the good "Disposition of the Gods to-"wards *Vespasian*, appeared." He had said before in Hist. I. "We believe that after pre-"vious good Luck, the Em-"pire was decreed to *Vespasian* "and his Children, by the "secret Law of Fate, and by "Wonders and Oracles." *Suetonius* ushers in his Relation of the same Miracles thus, Ch. 7. "There was a certain Autho-"rity and Majesty wanting, "*viz.* in a new and unthought "of Prince; to which this "was added." See the same *Suetonius* a little before, Chap. 5. *Josephus* says of the same *Vespasian*, Book III. Chap. 27. of the Wars of the *Jews*; "That God raised him up to "the Government, and fore-"told him of the Scepter by "other Signs."

(*b*) *Which had no Relation*, &c.] But see the Examination of Miracles, feigned to be done in favour of *Vespasian* and *Adrian*, in my *Ecclesiastical History*, *Century* II. 138th Year. *Le Clerc.*

that Knowledge, which Reaſon and ancient Tradition ſuggeſted to every Man. Moreover, the Words of the Oracles, (*a*) were for the moſt part ambiguous, and ſuch as might be interpreted of the Event, be it what it would. And if any thing was more particularly foretold by them, there is no Neceſſity of its proceeding from an Omniſcient Being; becauſe either they were ſuch as might be perceived beforehand, from natural Cauſes then appearing, (*b*) as ſome Phyſicians foretel future Diſeaſes; or they might with Probability be conjectured, from what we uſually ſee come to paſs; which we read was often done (*c*) by thoſe who were

(*a*) *Were for the moſt part ambiguous*, &c.] See the Places of *Oenomaus*, concerning this Subject, in *Euſebius* Book IV. Chap 20, 21, 22, 23, 24, 25, 26. Hence *Apollo* was by the *Greeks* called Λοξιας, *Ambiguus*. *Cicero*, in his ſecond Book of Divination, ſays, the Oracles of *Apollo* were ambiguous and obſcure. *Which ſoever of them came to paſs*, (ſays he) *the Oracle was true*. (Perhaps many of the Oracles were counterfeited after the Event: And there are many Reaſons to ſuſpect, that abundance of Frauds were uſed by Diviners; concerning which, *D. de Fontenelle* has wrote an excellent Book in *French*, which I refer you to, and what is ſaid in Defence of it, Vol XIII of the *Choice Library*; and what *Antony Van Dale* has wrote of this Matter above all others, in his Book of Oracles.)

(*b*) *As ſome Phyſicians foretel future Diſeaſes*, &c.] *Chalcidius* on *Timæus*. "Men are fore-"warned, either by the flying "of Birds, or by Entrails, or "by Oracles, ſome propitious "*Dæmons* foretelling, who "knew all things that will "afterwards come to paſs: "juſt as a Phyſician, accord-"ing to the Rules of Phyſick, "declares either Death or "Health, and as *Anaximander* "and *Pherecides* did an Earth-"quake." *Pliny*, Book II. Chap 79.

(*c*) *By thoſe who were ſkilful in civil Matters*, &c.] See the Writers of the Life of *Atticus*, "A plain Evidence of this thing; "beſides thoſe Books wherein "he (*Cicero*) mentions it ex-"preſsly, (which are publiſhed "among the common People,) "are Sixteen Volumes of E-"piſtles ſent to *Atticus*, from "his Conſulſhip to the End of "his Days; which whoever "reads, will not think that "he

were skilful in civil Matters. And if at any time, God made use of any of those Works, done by the Diviners among the Heathen, to foretel such things, as could have no other real Foundation but the Will of God; it did not tend to confirm the Heathen Religion, but rather to overthrow it; such as those things we find (*a*) in *Virgil*'s fourth Eclogue, taken out of the *Sibylline* Verses; (*b*) in which,

" he wants a compleat and " regular History of those " Times; there is such a full " Description of the Inclina- " tions of Princes, of the Vices " of great Men, and of the " Alterations in the Repub- " lick, that there is nothing " which is not laid open; so " that one would easily be " led to think Prudence to be " a kind of Divination. For " *Cicero*, did not only fortel " future things, that would " happen in his own Life- " time; but like a Diviner, de- " clared those also that came " to pass lately." *Cicero* affirms truly of himself, in his sixth Epistle of his sixteenth Book. " In that War, nothing hap- " pened ill, which I did not " foretel. Wherefore, since I " who am a publick Augur, " like other Augurs and Astro " logers, by my former Pre- " dictions, have confirmed you " in the Authority of Augury " and Divination; you ought " to believe what I foretel. I " do not make my Conjecture, " from the flying of Birds, " nor from the manner of " their Chirping, as our Art " teaches us, nor from the re- " bounding of the Corn that " falls from the Chickens " Mouths, nor from Dreams; " but I have other Signs, " which I observe." Thus *Solon* foretold, that great Calamities would come upon *Athens*, from *Munichia*. And *Thales*, that the *Forum* of the *Milesi* would one time be in a Place then despised. *Plutarch* in *Solon*.

(*a*) *In* Virgil's *fourth Eclogue*, &c.] See *Augustine*'s City of God, Book X. Chap. 27.

(*b*) *In which, tho' unknown*, &c.] It is now sufficiently evident, that all the Prophecies of the *Sibyls*, are either doubtful or forged; wherefore I would not have *Virgil*, an Interpreter of the *Sibyl*, be thought to have declared a kind of Prophecy, without any Design; like *Caiphas*, who was ignorant of what he prophesied; I know not what *Sibyl*, or rather Person, under the Disguise of such a one, predicted, that the Golden Age was a coming; from the Opinion of those, who thought that there would be a Renovation of all things, and that the same things would come to pass again. See what

which, though unknown to himſelf, he deſcribes the Coming of Chriſt, and the Benefits we ſhould receive from him: Thus in the ſame *Sibyls*, that (*a*) he was to be acknowledged as King, who was to be truly our King; (*b*) who was to riſe out of the Eaſt, and be Lord of all things. (*c*) The Oracle

Grotius has ſaid of this Matter, Book II. *Sect.* 10. and the Notes upon that Place. Wherefore in this, the *Sibyl* was not a Propheteſs, nor did *Virgil* write thence any Prophecies of Chriſt; ſee *Servius* upon the Place, and *Iſaac Voſſius*'s Interpretation of that Eclogue. *Le Clerc.*

(*a*) *He was to be acknowledged as King*, &c.] *Cicero* mentions him, in his IId Book of Divination.

(*b*) *Who was to riſe out of the Eaſt*, &c.] *Suetonius* of *Veſpaſian*, Chap. 4. *Tacitus*, Hiſt. 4.

(*c*) *The Oracle of* Apollo, &c.] See *Auguſtine* of the City of God, Book XX. Chap. 23. and *Euſebius*'s *Preparat.* Book IV. Chap. 4. And the ſame *Porphyry*, in his Book of Oracles ſays, *The God* (Apollo) *teſtifies that the* Egyptians, Chaldæans, Phœnicians, Lydians *and* Hebrews, *are they who have found out the Truth.* He that wrote the Exhortation to the *Greeks*, amongſt the Works of *Juſtin*, quotes this Oracle.

The Hebrews *only and* Chaldees *are wiſe,*
Who truly worſhip God the eternal King.

And this,

Who the firſt Mortal form'd, and call'd him Adam.

There are two Oracles of *Cato*'s concerning Jeſus, which *Euſebius* in his Goſpel Demonſtration tranſcribed out of *Porphyry.*

Souls of their Bodies ſtript, immortal are,
This wiſe Men know; and that which is endued
With greateſt Piety, excels the reſt,
The Souls of pious Men to Heaven aſcend,
Though various Torments do their Bodies vex.

The ſame are mentioned by *Auguſtine*, Book XXIX Chap. 23. of his City of God, out of the ſame *Porphyry*; where he brings another Oracle, in which *Apollo* ſaid, that the Father whom the pious *Hebrews* worſhipped, was a Law to all the Gods.

cle of *Apollo*, is to be seen (*a*) in *Porphyry*; in which he says, the other Gods were Aërial Spirits, and that the one God of the *Hebrews* was to be worshipped: Which Words, if the Worshippers of *Apollo* obeyed, they ceased to be his Worshippers; if they did not obey him, they accused their God of a Lye. To which may be added, that if these Spirits would, in their Oracles, have consulted the Good of Mankind; they would above all things, have proposed to them a general Rule of Life, and assured them of a Reward, which they who so lived might expect: but they did neither of them. On the contrary, (*b*) they many times, in their Verses, applauded Kings, though never so wicked; (*c*) decreed Divine Honours to Champions, (*d*) enticed Men to unlawful Embraces, (*e*) to pursue unjust Gain, (*f*) and to commit Murder; which may be evidenced by many Instances.

(*a*) *In* Porphyry, &c.] This is justly enough said upon *Porphyry*, and those who are of the same Opinion with him, concerning those Oracles; and may be brought as an Argument *ad hominem*, as Logicians call it; but since it does not appear, that these Oracles were not feigned; nay there are very good Reasons to think they were fictitious, they ought to be of no Weight amongst Christians. *Le Clerc.*

(*b*) *They many Times in their Verses*, &c.] See those alledged by *Oenomaus* in *Eusebius*'s Gospel Preparat. Book V. Chap. 23. and 35.

(*c*) *Decreed divine Honours to Champions*, &c.] See the same Author, Chap. 32. of *Cleomedes*; which we find also in *Origen*'s IIId Book against *Celsus*.

(*d*) *Enticed Men to unlawful Embraces*, &c.] This was shewn before.

(*e*) *To pursue unjust Gain*, &c.] See *Eusebius*'s Gospel Preparat. Book V. Chap. 22.

(*f*) *And to commit Murder.* &c.] *Oenomaus* recites Oracles of this kind, which you may find in the forementioned Book of *Eusebius*, Chap. 19. and 27.

SECT. X. *The Heathen Religion rejected, because it failed of its own Accord, as soon as human Assistance was wanting.*

BESIDES those things already alledged, the Heathen Religion affords us a very strong Argument against itself, in that whereſoever human Force was wanting, it immediately fell, as if its only Support were then taken away. For if you turn your Eyes towards all the Christian or Mahometan Empires, you will find Heathenism no where mentioned but in Books: Nay, History informs us, that in those Times, when the Emperors made use of Force and Punishment, as the first Emperors did; or of Learning and Cunning, as *Julian* did, to support the Heathen Religion; even then, it continually decreased; no Force being made use of against it, no Greatness of Family, (for it was commonly believed that Jesus was the Son of a Carpenter,) no Flourish of Words, no Bribes, (for they were poor;) no Flattery, for they on the contrary despised all Advantages, and said there was no Adversity but they ought to undergo, upon Account of their Law. And now, how weak must the Heathen Religion be, to be overthrown by such weak Helps? Nor did the vain Credulity of the Heathens, only vanish at this Doctrine, (*a*) but Spirits themselves came out of Men, at the Name of Christ; were silenced; and being asked the Reason of their Silence, (*b*) were forced to own, that they could do nothing when Christ was invoked.

(*a*) *But Spirits themselves came out of Men, &c.*] *Act.* V. 16. VIII. 7. XVI. 18.

(*b*) *Were forced to own, &c.*] *Tertullian*, in his Apology See also *Lucan* against false Diviners. *Apollo* in *Daphne*. *This Place*, Daphne, *is filled with dead Bodies, which hinder the Oracles*. *Babylas* and other Christian Martyrs died there. See *Chrysostom* against the Gentiles.

SECT.

Sect. XI. *An Anſwer to this, that the Riſe and Decay of Religion, is owing to the Stars.*

There were ſome Philoſophers, who aſcribed, the Riſe and Decay of all Religion, to the Stars. But this ſtarry Science, which they profeſs to know and underſtand, is delivered in ſuch different Rules, (*a*) that there is nothing certain to be found in it; but this one thing, that there is no Certainty in it. I do not ſpeak of thoſe Effects, which naturally follow from neceſſary Cauſes; (*b*) but of ſuch as proceed from the Will of Man, which is in its own Nature ſo far free, as that no external Neceſſity, can be laid upon it: For if the Act of Willing, flowed from ſuch a neceſſary Impreſſion, (*c*) that Power which we experience in the Soul, of deliberating and chuſing, would be given us to no Purpoſe; (*d*) and the Juſtice of all Laws, and of Rewards and Puniſhments, would be entirely taken away; becauſe there is neither Blame nor Deſert due to that

(*a*) *That there is nothing certain to be found in it*, &c.] See the excellent Diſſertation of *Bardeſanes* the *Syrian*, concerning this Matter; which you may find in the *Philocalia* collected from *Origen*, and in *Euſebius*'s *Preparat.* Book VI. Chap. 10.

(*b*) *But of ſuch as proceed from the Will of Man*, &c.] See *Alexander Aphrodiſæus*'s Book, concerning this Matter.

(*c*) *That Power which we experience*, &c.] See *Euſebius*'s Goſpel *Preparat.* Book VI. Chap. 6.

(*d*) *And the Juſtice of all Laws*, &c.] See *Juſtin*'s Apology II. "If Mankind be "not endued with a Power "of chuſing freely; to avoid "that which is bad, and to "comply with that which is "good; the Cauſe of either "of them cannot be ſaid to "be from himſelf." See alſo what follows. And thus *Tatian*; "the Freedom of the "Will, conſiſts in this; that a "wicked Man is juſtly puniſh-"ed, becauſe his Wickedneſs "is from himſelf; and a good "Man is rewarded, becauſe "he has not voluntarily tranſ-"greſſed the Will of God." To this may be added *Chalcidius*'s Diſputation concerning this Matter, in *Timæus*.

that which is plainly unavoidable. Further, ſince ſome Actions of the Will are evil: If they are cauſed by a certain Neceſſity of the Heavens, and becauſe God has given ſuch a Power to the Heavens and the heavenly Bodies; it will follow, that God, who is perfectly good, (*a*) is the true Cauſe of moral Evil; and at the ſame Time that he profeſſes his utter Abhorrence of Wickedneſs in his poſitive Law, He has planted the efficient and inevitable Cauſe of it, in the Nature of Things; therefore he wills two Things contrary to each other, *viz.* that the ſame thing ſhould be, and not be; and that *that* ſhould be a Sin, which is done by a Divine Impulſe. (*b*) It is ſaid by others, with a greater Shew of Probability; that firſt the Air, and afterwards our Bodies, are affected by the Influence of the Stars, and ſo imbibe certain Qualities, which for the moſt Part, excite in the Soul Deſires anſwerable to them; that by theſe, the Will is enticed, and oftentimes yields to them. But, if this be granted, it makes nothing to the Queſtion in hand. For the Religion of Chriſt, could not poſſibly have its Riſe from the Affections of the Body, nor conſequently from the Power of the Stars; which, as was ſaid, act upon the Mind no otherwiſe than by ſuch Affections; becauſe this Religion, in the higheſt Degree, draws Men off from thoſe Things that delight

(*a*) *Is the true Cauſe of Moral Evil,* &c.] *Plato* ſpeaks againſt this, in his IId Republick, *The Cauſe is from him that chooſes. God is not the Cauſe.* Thus *Chalcidius* tranſlates it in *Timæus*, which *Juſtin*, in the forementioned Place, ſays, agrees with *Moſes*.

(*b*) *It is ſaid by others with a greater Shew of Probability,* &c.] But they ſpeak moſt truly, who deny any ſuch Influences at all; and acknowledge nothing elſe in the Stars but Heat and Light; to which we may add, their Weight reſulting from their Bigneſs; but theſe have, properly ſpeaking, no relation to the Mind. *Le Clerc*.

delight the Body. The wiſeſt Aſtrologers do (*a*) except truly knowing and good Men from the Law of the Stars; and ſuch were they, who firſt, propoſed the Chriſtian Religion, as their Lives plainly ſhew: And, if We allow a Power in Learning and Knowledge, to hinder their Bodies from being thus infected; there always were amongſt Chriſtians ſome, who might be commended upon this Account. Further, the Effects of the Stars, as the moſt Learned confeſs, reſpect only particular Parts of the World, and are temporary: But this Religion has continued already, for above ſixteen hundred Years, not only in one, but in very diſtant Parts of the World, and ſuch as are under very different Poſitions of the Stars.

SECT. XII. *The principal Things of the Chriſtian Religion, were approved of, by the wiſeſt Heathens: And if there be any Thing in it hard to be believed, the like to be found amongſt the Heathen.*

THERE is the leſs Reaſon for the Heathens to oppoſe the Chriſtian Religion; becauſe all the Parts of it are ſo agreeable to the Rules of Virtue, that by their own Light they do in a Manner convince the Mind; inſomuch that there have not been wanting ſome amongſt the Heathen, who have ſaid thoſe Things ſingly, which in our Religion, are all put together. For inſtance (*b*) that Religion does not

(*a*) *Except truly knowing and good Men,* &c.] Thus Zoroaſter. *Do not increaſe your Fate. And* Ptolomæus: *A wiſe Man may avoid many Influences of the Stars.*

(*b*) *That Religion does not conſiſt in Ceremonies,* &c] *Menander.*

With a clean Mind do Sacrifice to God,
Not ſo much neat in Cloaths, as pure in Heart.

Cicero

Cicero in his IId Book of the Nature of the Gods. "The "beſt Worſhip of the Gods, "which is alſo the moſt inno- "cent, the moſt holy, and "the moſt full of Piety; is to "reverence them always with "a pure, ſincere, uncorrupted "Mind and Expreſſion." And again in his IId Book of Laws "The Law commands "us to approach the Gods "ſincerely; that is, with our "Minds, which is all in all." *Perſius*, Sat. II.

This let us offer the Gods (which blear'd
Meſſala's Offspring can't, with all their Coſt.)
Juſtice and Right in all our ſecret Thoughts,
An undiſſembled Virtue from the Breaſt.
Bring theſe, and what you pleaſe then ſacrifice.

Theſe Verſes ſeem to have reſpect to the *Pythian* Oracle, which we find in *Porphyry*'s IId Book againſt eating living Creatures; where any Thing offered by a pious Man, is preferred to Hecatombs of another. In the ſame Book *Porphyry* has theſe Words to the like Purpoſe. "Now they "eſteem him not fit to offer "Sacrifice worthily, whoſe "Body is not cloathed with a "white and clean Garment; "but they do not think it any "great Matter, if ſome go to "Sacrifice, having their Bo- "dies clean, and alſo their "Garments, though their "Minds be not void of Evil: "As if God were not moſt "delighted with the Purity "of that which in us is moſt "Divine, and bears the near- "eſt Reſemblance to him. "For it is written in the "Temple of *Epidaurus*.

Let all who come to offer at this Shrine
Be Pure; ſo we command.

"Now Purity conſiſts in Holy "Thoughts." And a little after. "No mortal Things "ought to be offered or dedi- "cated to God, who, as the "Wiſe Man ſaid, is above "all; for every Thing mate- "rial, is impure to him who "is immaterial; wherefore "Words are not proper to ex- "preſs ourſelves by to him, not "even internal ones, if pol- "luted by the Paſſions of the "Mind." And again: "For "it is not reaſonable, that in "thoſe Temples which are "dedicated to the Gods by "Men, they ſhould wear clean "Shoes without any Spots; "and in the Temple of the "Father, that is, in this World, "not keep their inner Cloaths "(which is the Body) neat, "and converſe with Purity in "the Temple of their Father." Neither can I omit what follows out of the ſame Book. "Whoever is perſuaded, that "the Gods have no need of "theſe *(Sacrifices)* but look "only

not consist in Ceremonies, but is in the Mind; (*a*) that he who has it in his Heart to commit Adultery, is an Adulterer; (*b*) that we ought not to return an Injury;

" only to the Manners of those " who approach them, esteeming right Notions of them " and of Things, the best Sacrifices; how can such an " one be otherwise than Sober, " Godly, and Righteous?" Where we find these three known Words of *Paul*, *Tit.* II. 2. *Soberly*, *Righteously*, *and Godly*. *Charondas*, in his Preface to the Laws: " Let " your Mind be void of all " Evil; for the Gods delight " not in the Sacrifices and Expences of wicked Men, but " in the just and virtuous Actions of good Men. *Seneca* " quoted by *Lactantius* in his " Institutions, Book XI. Ch. " 24. Would you conceive " God to be Great, Propitious, " and to be reverenced, as meek " in Majesty, as a Friend, and " always at hand? You must " not worship him with Sacrifices, and abundance of " blood, but with a pure " mind, and an upright Intention." To the same sense is that of *Dion Prusæensis*, Orat. 3. *Thucydides*, Book I. *There is no other Festival, but a Man's doing his Duty.* Diogenes: *Does not a good Man think every Day a Festival?*

(*a*) *That he who has it in his Heart*, &c.] Thus *Ovid*,

He who forbears, only because forbid,
Does sin; his Body's free, his Mind is stain'd;
Were he alone, he'd be an Adulterer.

Seneca the Father: *There is such a Thing as Incest, without the Act of Whoredom*; viz. *The Desire of it.* And in another Place. " She is reckoned " amongst Sinners, and not " without Reason, who is most out of Fear, and not " for Virtue's sake."

(*b*) *That we ought not to return an Injury*, &c.] See *Plato*'s *Criton*, and *Maximus Tyrius*'s IId Dissertation. *Menander.*

O Gorgias, *he's the very best of Men,*
Who can forgive the greatest Injuries.

Ariston Spartianus: " To a " certain Person, who said that " it was a princely Thing to " do Good to Friends, and " Evil to Enemies; rather, " answered he, to do Good to " Friends, and to make Enemies Friends." And the same *Dion*, the Deliverer of *Sicily*, in *Plutarch* says; that a true Demonstration of a Philosophical Disposition, consists

Injury; (*a*) that a Husband ought to have but one Wife; (*b*) that the Bands of Matrimony ought not to be dissolved; (*c*) that it is every Man's Duty to do good to another, (*d*) especially to him that is in Want; (*e*) that, as much as possible, Men ought to

sists not in any One's being kind to his Friend; but when he is injured, in being easily intreated, and merciful towards those who have offended him.

(*a*) *That a Husband ought to have but one Wife*, &c.] See what is before quoted out of *Sallust* and others, about this Matter. *Euripides* in his *Andromache*.

——*It is by no means fit*
One Man should o'er two Women have the Rule;
One Nuptial Bed will a wise Man suffice,
Who would have all Things regulated well.

And more to the same Purpose, in the Chorus of the same Tragedy.

(*b*) *That the Bands of Matrimony ought not to be dissolved*, &c.] So it was amongst the *Romans* till the five hundred and twentieth Year of the City, as *Valerius Maximus* informs us, Book III. Ch. 1. *Anexandrides* to the same Purpose.

'Tis shameful thus for Men to ebb and flow.

(*c*) *That it is every Man's Duty to do Good to another*, &c.] *Terence*'s Self-Tormentor.

I am a Man, and think every Thing humane belongs to me.

We are by Nature, related to each other, says *Florentinus* the Lawyer, *L. ut vim. D. de Justitia.* And this is the Meaning of the Proverb, *One Man is a kind of God to another*. *Cicero*, in his Ist Book of Offices, says there is a mutual Society betwixt Men, all of them being related to one another.

(*d*) *Especially to him that is in Want*, &c.] *Horace* Book II.

Wretch, why should any want, when you are rich?

In *Mimus*.

Mercy procures strong Security.

(*e*) *That as much as possible, Men ought to abstain from Swearing*, &c.] Pythagoras. "We ought not to swear by "the Gods, but endeavour to "make ourselves believed without

to abstain from Swearing; (*a*) that in Meat and Cloaths, they ought to be content with what is necessary to supply Nature. And if there be any thing in the Christian Religion difficult to be believed, the like is to be found amongst the wisest of the Heathens, as we have before made appear, with respect to the Immortality of the Soul, and Bodies being restored to Life again. Thus *Plato*, taught by the *Chaldæans*, (*b*) distinguished the Divine

"out an Oath:" Which is largely explained by *Hierocles*, on his golden Verses. *Marcus Antoninus*, Book III. in his Description of a good Man, says, *such an one needs no Oath.* *Sophocles* in his *Oedipus Coloneus.*

I would not have you swear, because 'tis bad.

Clinius the *Pythagorean*, would sooner lose three Talents in a Cause, than affirm the Truth with an Oath. The Story is, related by *Basilius* concerning reading *Greek* Authors.

(*a*) *That in Meat and Cloaths,* &c.] Euripides.

There are but two Things which Mankind do want,
A Crust of Bread, and Draught of spring Water;
Both which are near, and will suffice for Life.

And *Lucan.*

There is enough of Bread and Drink for all.

And *Aristides.*

We want nothing but Cloaths, Houses, and Food.

(*b*) *Distinguished the Divine Nature*, &c.] See *Plato*'s Epistle to *Dionysius*. *Plato* calls the first Principle the Father, the second Principle, the Cause or Governor of all Things, in his Epistle to *Hermias, Erastus*, and *Coriscus*. The same is called the *Mind* by *Plotinus*, in his Book *Of the three Principal Substances*. *Numenius* calls it the Workman, and also the Son: and *Amelius* the *Word*, as you may see in *Eusebius*, Book XI. Ch. 17, 18, 19. See also *Cyril*'s IIId, IVth, and VIIIth Books against *Julian*. *Chalcidius* on *Timæus*, calls the first the Supreme God; the Second, the Mind, or Providence; the third, the Soul of the World, or the Second Mind. In another Place, he distinguishes these three thus. The Contriver, the Commander, and the Effecter. He speaks thus of the second: *The Reason of God, is God consulting the Affairs*

Divine Nature into the Father; the Father's Mind, which he alſo calls a Branch of the Deity, the Maker of the World; and the Soul, which comprehends and contains all Things. That the Divine Nature could be joined with the Human, (*a*) *Julian*, that great Enemy to the Chriſtians, believed; and gave an Example in *Æſculapius*, who he thought came from Heaven to deliver to Men the Art of Phyſick. Many are offended at the Croſs of Chriſt; but what Stories are there, which the Heathen Authors do not tell of their Gods? Some were Servants to Kings, others were ſtruck with Thunder-Bolts, ripp'd up, wounded. And the wiſeſt of them affirmed, that the more Virtue coſt, the more delightful it was. (*b*) *Plato*, in his IId Republick,

of Men; which is the Cauſe of Mens living well and happily, if they do not neglect that Gift, which the Supreme God has beſtowed on them. The Pythagoreans *aſſign to the Supreme God, the Number Three, as perfect*, ſays *Servius*, on the ſeventh Eclogue. Not much differing from which, is that of *Ariſtotle*, concerning the ſame *Pythagoreans*, in the Beginning of his Iſt Book of the Heavens. (This is more largely handled by the very learned *R. Cudworth*, in his *Engliſh* Work of the Intellectual Syſtem of the World, Book I. Ch. 4. which you will not repent conſulting. *Le Clerc.*)

(*a*) Julian, *that great Enemy to the Chriſtians*, &c.] Book VI. "Amongſt thoſe Things "which have Underſtanding, "*Jupiter* produced *Æſculapius* from himſelf, and cauſed "him to appear upon Earth, "by means of the fruitful Life "of the Sun; he, taking his "Journey from Heaven to "Earth, appeared in one Form "in *Epidaurus*." Thus *Porphyry*, as *Cyril* relates his Words in his forementioned VIIIth Book: *There is a certain kind of Gods, which in a proper Seaſon, are transformed into Men.* What the *Egyptians* Opinion of this Matter was, ſee *Plutarch*, *Sympoſ* VIII. *Quæſt.* I. to which may be added that Place of *Acts* XIV. 10.

(*b*) Plato, *in his* IId *Republick*, &c.] The Words are theſe, tranſlated from the *Greek*. *He will be ſcourged, tormented, bound, his Eyes burnt out, and die by Crucifixion, after he has endured all theſe Evils.* Whence he had that, which he relates in his IId Book of Republick. "That

publick, says, in a manner prophetically, that for a Man to appear truly good, it is necessary that his Virtue be deprived of all its Ornaments, so that he may be looked upon by others as a wicked Man, may be derided, and at last hanged: And certainly to be an Example of eminent Patience, is no otherwise to be obtained.

" That a good Man will be " tormented. furiously treated, " have his Hands cut off, his " Eyes plucked out, will " be bound, condemned, and " burnt." *Lactantius* in his Institutions, Book VI. Ch. 17. has preserved this Place of *Seneca*. " This is that virtuous " Man, who though his Body " suffer Torments in every " Part; though the Flame " enter into his Mouth, tho' " his Hands be extended on a " Cross; does not regard *what* " he suffers, but *how well*." Such an one *Euripides* represents to us in these Verses.

Burn, scald this tender Flesh; drink your full Glutt
Of purple Blood. Sooner may Heaven and Earth
Approach each other, and be join'd in one,
Than I to you express a flattering Word.

To which that of *Æschylus*, mentioned by *Plato*, in the forecited Place, exactly agrees.

He strives to be, not to be thought, the best,
Deep rooted in his Mind he bears a Stock,
Whence all his wiser Counsels are derived.

BOOK V.

SECT. I. *A Confutation of Judaiſm, beginning with an Addreſs to the* Jews.

NOW we are coming out of the thick Darkneſs of Heatheniſm; the *Jewiſh* Religion, which is a Part and the Beginning of Truth, appears to us, much like Twilight to a Perſon gradually advancing out of a very dark Cave: Wherefore I deſire the *Jews*, that they would not look upon us as Adverſaries. We know very well, (*a*) that they are the Offspring of Holy Men, whom God often viſited by his Prophets and his Angels; that the Meſſiah was born of their Nation, as were the firſt Teachers of Chriſtianity: They were the Stock, into which we were grafted; to them were committed the Oracles of God, which we reſpect as much as they; and with *Paul* put up our hearty Prayers to God for them, beſeeching him that that Day may very ſpeedily come, (*b*) when the Veil which now hangs over their Faces, being taken off, they, together with us, may clearly perceive (*c*) the fulfilling of the Law; and when, according to the antient Prophecies, many of us, who are Strangers, ſhall lay hold of (*d*) the Skirt of a *Jew*, praying

(*a*) *That they are the Offſpring of Holy Men*, &c] This, and what follows, is taken out of the IXth, Xth, and XIth of the *Romans*; to which may be added *Mat* XV. 2.

(*b*) *When the Veil*, &c.] 2 *Cor.* III. 14, 15, 16.

(*c*) *The fulfilling of the Law*, &c.] *Rom.* III. 24. VIII. 14. X. 4. XIII. 8. *Gal.* III. 24.

(*d*) *The Skirt of a Jew*, &c.] *Zechar.* VIII. 20. and following. *Iſaiah* II. 2. XIX. 18. and 24. *Micah* IV. 2. *Hoſea* III. 4. *Rom.* XI. 25.

praying him, that with equal Piety, we may worship that One God, the God of *Abraham*, *Isaac*, and *Jacob*.

Sect. II. *That the* Jews *ought to look upon the Miracles of Christ, as sufficiently attested.*

First therefore, they are requested not to esteem that unjust, in another's Cause, which they think just in their own: If any Heathen should ask them, why they believe the Miracles done by *Moses*; they can give no other Answer, but that the Tradition concerning this Matter, has been so continual and constant amongst them, that it could not proceed from any Thing else but the Testimony of those who saw them. Thus, (*a*) that the Widow's Oil was increased by *Elisha*, (*b*) and the *Syrian* immediately healed of his Leprosy; (*c*) and the Son of her, who entertained him, raised to Life again; with many others; are believed by the *Jews* for no other Reason, but because they were delivered to Posterity by credible Witnesses. And concerning (*d*) *Elijah*'s being taken up into Heaven, they give Credit to the single Testimony of *Elisha*, as a Man beyond all Exception. But (*e*) we bring twelve Witnesses, whose Lives were unblameable, (*f*) of Christ's ascending into Heaven; and many more, of Christ's being seen upon Earth after his Death; which, if they be true, the Christian

(*a*) *That the Widow's Oil was increased*, &c.] 2 *Kings* ch. IV.

(*b*) *And the* Syrian *immediately healed*, &c.] Ch. V.

(*c*) *And the Son of her who entertained him*, &c.] In the forementioned IVth Ch.

(*d*) *Elijah's being taken up into Heaven*, &c.] Ch. II. of the forecited Book.

(*e*) *We bring twelve Witnesses*, &c.] *Mark* XVI. 19. *Luke* XXIV. 52 *Acts* I.

(*f*) *Of Christ's ascending into Heaven*, &c.] *Mat.* XXVIII. *Mark* XVI. *Luke* XXIV. *John* XX. XXI. 1 *Cor.* XV.

ſtian Doctrine muſt of Neceſſity be true alſo; and it is plain that the *Jews* can ſay nothing for themſelves, but what will hold as ſtrong or ſtronger for us. But, to paſs by Teſtimonies; (*a*) the Writers of the *Talmud*, and the *Jews* themſelves, own the miraculous Things done by Chriſt; which ought to ſatisfy them: For God cannot more effectually recommend the Authority of any Doctrine delivered by Man, than by working Miracles.

SECT III. *An Anſwer to the Objection, that thoſe Miracles were done by the Help of Devils.*

BUT ſome ſay, that theſe Wonders were done by the Help of Devils: But this Calumny has been already confuted from hence; that as ſoon as the Doctrine of Chriſt was made known, all the Power of the Devils was broken. What is added by ſome, that Jeſus learned Magical Arts in *Egypt*, carries a much leſs Appearance of Truth, than the like Objection of the Heathen againſt *Moſes*, which we find in (*b*) *Pliny* and (*c*) *Apuleius*. For it does not appear, but from the Books of his Diſciples, that Jeſus ever was in *Egypt*; and they add, that he returned from thence a Child. But it is certain, that *Moſes* ſpent a great Part of his Time, when he was grown up, in *Egypt*, both (*d*) from his own Account, (*e*) and the Relation of others. But the Law of each of them, ſtrongly clears both *Moſes* and *Jeſus* from this Crime, (*f*) becauſe they expreſsly

(*a*) *The Writers of the* Talmud, &c.] See what is quoted, Book II.

(*b*) *In* Pliny, &c.] Book XXX. Chap. 1.

(*c*) *And* Apuleius, &c] In his IId Apology.

(*d*) *From his own*, &c.] *Exodus* II. 4. and following.

(*e*) *And the Relation of others*, &c] *Manethon*, *Chæremon*, *Lyſimachus in Joſephus*'s IIt Book againſt *Appion*, and *Juſtin* and *Tacitus*.

(*f*) *Becauſe they expreſsly forbid ſuch Acts*, &c.] *Exod.* XXII. 28. *Levit.* XX. 6, 27. *Numb.* XXIII. 23. *Deut.* XVIII. 10.

1 *Sam*

expreſsly forbid ſuch Arts, as odious in the Sight of God. And if in the Times of Chriſt and his Diſciples, there had been any ſuch Magical Art any where, either in *Egypt*, or other Places, whereby thoſe Things, related of Chriſt, could be done; ſuch as dumb Men's being ſuddenly healed, the Lame walking, and Sight given to the Blind; the Emperors, (*a*) *Tiberius*, (*b*) *Nero*, and others, who would not have ſpared any Coſt, in enquiring after ſuch things, would undoubtedly have found it out. And if it be true, (*c*) what the *Jews* report, that the Counſellors of the great Counſel, were ſkilled in Magical Arts, in order to convict the guilty; certainly they who were ſo great Enemies to Jeſus, and ſo much envied his Reputation, which continually encreaſed by his Miracles, would have done the like Works by ſome Art; or have made it plain by undeniable Arguments, that his Works could proceed from nothing elſe.

Sect. IV. *Or by the Power of Words.*

Some of the *Jews* aſcribe the Miracles of *Jeſus* to a certain ſecret Name, which was put into the Temple by *Solomon*, and kept by two Lions for above a thouſand Years, but was conveyed thence by Jeſus; which is not only falſe, but an impu-

1 *Sam.* XXVIII. 9. 2 *Kings* XVII. 17 XXI. 6. *Acts* XIII. 8, 9, 10. XVI. 18. XIX. 19.

(*a*) *Tiberius*, &c.] *Tacitus*, Annal. VI. *Suetonius* in his Life, Ch. LXIII. and LXIX.

(*b*) *Nero*, &c.] Concerning whom *Pliny*, Book XXX. Ch. XI. in his Hiſtory of Magick ſays, *He had not a greater Deſire after Magical and Tragical Singing.* And afterwards: *No Man favoured any Art with greater Coſt; for thoſe Things he wanted neither Riches, Abilities, nor Diſpoſition to learn.* Preſently after, he relates how he was initiated into the Magical Suppers by King *Tiridates*.

(*c*) *What the* Jews *report*, &c.] See the *Talmud* entitled, Concerning the Council; and that concerning the Sabbath.

dent Fiction. For, as to the Lions, which is ſo remarkable and wonderful a Thing; neither the Book of the *Kings*, nor the *Chronicles*, nor *Joſephus*, mention any thing of them: Nor did the *Romans*, who before the Times of Jeſus entered the Temple with *Pompey*, find any ſuch Thing.

SECT. V. *That the Miracles of Jeſus were divine, proved from hence, becauſe he taught the Worſhip of one God, the Maker of the World.*

NOW, if it be granted, that Miracles were done by Chriſt, which the *Jews* acknowledge; we affirm, that it follows from the Law of *Moſes* itſelf, that we ought to give Credit to him: For God has ſaid in the XVIIIth Chapter of *Deuteronomy*, that he would raiſe up other Prophets beſides *Moſes*, which the People were to hearken to; and threatens heavy Puniſhments if they did not. (*a*) Now the moſt certain Token of a Prophet, is Miracles; nor can any thing be conceived more flagrant. Yet it is ſaid, *Deut.* XIII. that if any one declares himſelf to be a Prophet, by working Wonders, he is not to be hearkened to, if he intices the People to the Worſhip of new Gods: For God permits ſuch Wonders to be done, only to try, whether his People be firmly eſtabliſhed in the Worſhip of the true God. From which Places compared together, (*b*) the *Hebrew* Interpreters rightly collected, (*c*) that every one who worked Miracles, was to

(*a*) *Now the moſt certain Token*, &c.] And the foretelling future Events, which may juſtly be reckoned amongſt Miracles, *Deut.* XVIII. 22.

(*b*) *The* Hebrew *Interpreters*, &c.] See *Moſes, Maimonides*, and others quoted in *Manaſſes*'s *Conciliator*, *Quæſt.* IV. on *Deut.*

(*c*) *That every one who worked Miracles*, &c.] And whoſe Prophecies came to paſs; this Argument is ſtrongly urged in *Chryſoſtom*'s Vth Diſcourſe againſt the *Jews*; and in his Diſcourſe concerning Chriſt's Divinity, VI. *Tom. Savil.*

to be believed, if he did not draw them off from the Worſhip of the true God; for in that Inſtance only, it is declared; that no Credit is to be given to Miracles, though never ſo remarkable ones. Now Jeſus did not only not teach the Worſhip of falſe Gods, but on the contrary (*a*) did expreſsly forbid it, as a grievous Sin; and taught us to reverence the Writings of *Moſes*, and thoſe Prophets which followed him: So that nothing can be objected againſt his Miracles; for what ſome object, that the Law of Jeſus in ſome Things differs from that of *Moſes*, is not ſufficient.

SECT. VI. *An Anſwer to the Objection, drawn from the Difference betwixt the Law of* Moſes, *and the Law of Chriſt; where it is ſhown, that there might be given a more perfect Law than that of* Moſes.

FOR the *Hebrew* Doctors themſelves lay down this Rule (*b*) for the Extent of a Prophet's Power, that is, of one that works Miracles; that he may ſecurely violate any ſort of Precept, except that of the Worſhip of one God. And indeed the Power of making Laws, which is in God, did not ceaſe upon his giving Precepts by *Moſes*; nor is any one, who has any Authority to give Laws, thereby hindered from giving others contrary to them. The Objection of God's Immutability, is nothing to the Purpoſe; for we do not ſpeak of the Nature and Eſſence of God, but of his Actions. Light is

(*a*) *Did expreſsly forbid it*, &c.] *Matt.* XII. 29, 32. *John* XVII. 3. *Acts* XV. 28. 1 *Cor.* V. 10, 11, 18. VI. 9. X. 7. XII. 2. 2 *Cor.* VI. 16. 1 *Theſ.* I. 9. 1 *John* V. 21.

(*b*) *For the Extent of a Prophet's Power*, &c.] This Rule is laid down in the *Talmud*, entitled, Concerning the Council Thus at the Command of *Joſhua*, the Law of the Sabbath was broken, *Jeſ.* V. And the Prophets often ſacrificed, out of the Place appointed by the Law, as *Samuel*, 1 *Sam.* VII. 17. XIII. 8. and *Elijah*, 1 *Kings* XVIII. 38.

turned into Darkneſs, Youth into Age, Summer into Winter; which are all the Acts of God. Formerly God allowed to *Adam* all other Fruit, (*a*) except that of one Tree, which he forbad him, *viz.* becauſe it was his Pleaſure. He forbad killing Men in general, (*b*) yet he commanded *Abraham* to ſlay his Son; (*c*) he forbad ſome, and accepted other Sacrifices, diſtant from the Tabernacle. Neither will it follow; that becauſe the Law given by *Moſes*, was good, therefore a better could not be given. Parents are wont to liſp with their Children, to wink at the Faults of their Age, to tempt them to learn with a Cake: But as they grow up, their Speech is corrected, the Precepts of Virtue inſtilled into them, and they are ſhewn the Beauty of Virtue, and what are its Rewards. (*d*) Now that the Precepts of the Law, were not abſolutely perfect, appears from hence; that ſome holy Men in thoſe Times, led a Life more perfect than thoſe Precepts required. *Moſes*, who allowed revenging an Injury, partly by Force, and partly by demanding Judgment; when himſelf was afflicted with the worſt of Injuries, (*e*) prayed for his Enemies. (*f*) Thus *David* was willing to have his rebellious Son ſpared, (*g*) and patiently bore the Curſes thrown upon him. Good Men are no where found to have divorced their Wives, though

(*a*) *Except that of one Tree*, &c.] *Gen.* II, 17.

(*b*) *Yet he commanded* Abraham, &c.] *Gen.* XXII. 2.

(*c*) *He forbad ſome, and accepted others*, &c.] As was ſaid juſt before.

(*d*) *Now that the Precepts of the Law*, &c.] *Heb.* VIII. 7.

(*e*) *Prayed for his Enemies*, &c.] *Exod.* XXXII. 2, 12, 14, 31. *Numb.* XI. 2 XII. 13 XIV. 13, and following Verſes, XXI. 7, 8. *Deut.* IX. 18, 26 XXXIII.

(*f*) *Thus* David *was willing*, &c.] 2 *Sam.* XVIII. 5.

(*g*) *And patiently bore the Curſes*, &c.] 2 *Sam.* XXI. 10.

though the Law allowed them to do it. (*a*) So that Laws are only accommodated to the greater Part of the People; and in that State, it was reasonable some Things should be overlooked, which were then to be reduced to a more perfect Rule, when God, by a greater Power of his Spirit, was to gather to himself a new People out of all Nations. And the Rewards which were expressly promised by the Law of *Moses*, do all regard this mortal Life only: Whence it must be confessed, (*b*) that a Law, better than this, might be given, which should propose everlasting Rewards, not under Types and Shadows, but plainly and openly, as we see the Law of Christ does.

SECT. VII. *The Law of* Moses *was observed by Jesus when on Earth, neither was any Part of it abolished afterwards, but only those Precepts which had no intrinsic Goodness in them.*

WE may here observe, by the Way; to shew the Wickedness of those *Jews*, who lived in our Saviour's Time; that Jesus was very basely treated by them, and delivered up to Punishment, when they could not prove that he had done any Thing contrary to the Law. (*c*) He was circumcised,

(*a*) *So that Laws are only accommodated*, &c.] *Origen* against *Celsus*, Book III. "*As* "*a certain Lawgiver said to* "*one who asked him, if he* "*gave to his Citizens the most* "*perfect Laws, not says he,* "*the most perfect in themselves,* "*but the best they can bear.*" *Porphyry*, Book I. against eating living Creatures, concerning Lawgivers, says thus. "If "they have regard to the "middle sort of Life, called "Natural, and according to "what is agreeable to most "Men, who measure Good "and Evil by external Things "which concern the Body: "If, I say, with this View, "they make Laws; what In"jury is done to Life, if any "one adds something more "excellent than this?

(*b*) *That a Law better than this*, &c.] *Heb.* VII. 19, 22. VIII. 6. 2 *Tim.* I. 10.

(*c*) *He was circumcised*, &c.] *Luke* II. 21.

ciſed, (*a*) made uſe of the *Jewiſh* Meats, (*b*) was cloathed like them; (*c*) thoſe who were cleanſed from their Leproſy, he ſent ro the Prieſts, (*d*) he religiouſly obſerved the Paſſover, and other Feſtival Days. If he healed any on the Sabbath-Day, he made it appear, (*e*) not only from the Law, (*f*) but from their received Opinions, that ſuch Works were not forbidden on the Sabbath. He then firſt began (*g*) to diſcover the abrogating ſome Laws, when he had overcome Death, was aſcended into Heaven, had endued his Diſciples with remarkable Gifts of the Holy Spirit, and had ſhewn by thoſe Things, (*h*) that he had obtained a Kingly Power, (*i*) in which is included an Authority to make Laws, according to that Prophecy of *Daniel*, Chap. III. and VIII, the VIII and XI, being compared together; who foretold that after the Overthrow of the Kingdoms of *Syria* and *Egypt*, (the latter of which came to paſs under *Auguſtus*) God would give to a Man, (*k*) who ſhould appear to be an ordinary Perſon, a Kingdom; extending to the People of all Nations and Languages, and which ſhould never have an End. Now that Part

(*a*) *Made uſe of the* Jewiſh *Meats*, &c.] *Gal.* IV. 5.

(*b*) *Was cloathed like them*, &c.] Matt IX. 20.

(*c*) *Thoſe who were cleanſed*, &c.] *Matt.* VIII. 4. *Mark* I. 44. *Luke* V. 14.

(*d*) *He religiouſly obſerved the Paſſover*, &c.] *Luke* II. 41. *John* II. 13, 23, XI. 56. XII. 1 *John* VII. 2.

(*e*) *Not only from the Law*, &c.] *Matt.* XII. 5.

(*f*) *But from their received Opinions*, &c.] *Matt.* XII. 11.

(*g*) *To diſcover the abrogating*, &c.] *Acts* X. *Coloſ* II. 14.

(*h*) *That he had obtained a Kingly Power*, &c.] *Acts* II. 36. *Rev.* I. 5.

(*i*) *In which is included*, &c.] *James* I. 25.

(*k*) *Who ſhould appear to be an ordinary Perſon*, &c.] *Dan.* II. 45. VII. 13. For the Son of Man, expreſſes in *Hebrew*, a certain *Meanneſs*; and ſo the Prophets are called, compared with Angels, as is obſerved by *Jachiades*, on *Dan.* X. 16.

Part of the Law, the Neceſſity of which was taken away by Chriſt, did not contain in it any Thing in its own Nature virtuous; but conſiſted of Things indifferent in themſelves, and therefore not unalterable: For if there had been any thing in the Nature of thoſe Things, to inforce their Practice, God would have preſcribed them (*a*) to all the World, and not to one People only; and that from the very Beginning, and not two thouſand Years and more after Mankind had been created. *Abel*, *Enoch*, *Noah*, *Melchiſedech*, *Job*, *Abraham*, *Iſaac*, *Jacob*, and all the eminently pious Men, who were ſo beloved of God, were ignorant of all, or almoſt all this Part of the Law; and yet nevertheleſs they received Teſtimony of their Faith towards God, and of his divine Love towards them. Neither did *Moſes* adviſe his Father-in-Law *Jethro* to perform theſe Rites, nor *Jonas* the *Ninevites*, nor did the other Prophets remove the *Chaldæans*, *Egyptians*, *Sidonians*, *Tyrians*, *Idumæans* and *Moabites*, to whom they wrote, for not embracing them, though they particularly enumerate their Crimes. Theſe Precepts therefore were particular, and introduced either to hinder ſome Evil, (*b*) to which the

(*a*) *To all the World, and not to one People only*, &c.] So far from that, that ſome Laws, ſuch as thoſe of Firſt Fruits, Tythes, Aſſembling upon Feſtivals, relate expreſly to the Place of *Judæa* only, whether it is certain all Nations could not come. See *Exodus* XXXIII. 19. and XXXIV. 26. *Deut.* XXVI 2. and what follows. Alſo *Deut.* XII. 5. and following. XIV. 23. and following. Alſo *Exodus.* XXIII. 17. XXXIV. 2, 23, 24. *Deut.* XVI. 16. The moſt ancient Cuſtom, interpreted the Law of Sacrifices, in the ſame Manner. The *Talmud* entitled, concerning the Councils, and that entitled *Chagiga*, tells us, that the Law of *Moſes* was given to the *Hebrews* only. and not to Strangers. See *Maimonides* on *Deut.* XXXIII. and *Bechai.*

(*b*) *To which the* Jews *were eſpecially inclined*, &c.] Being very much addicted to Rites, and, on that Account, prone to Idolatry. This the Prophets every where ſhow, eſpecially *Ezekiel* XVI.

the *Jews* were especially inclined, or for a Trial of their Obedience, or to signify some future Things. Wherefore there is no more Reason to wonder at their being abolished, than at a King's abrogating some municipal Laws, in order to establish the same Ordinances all over a Nation: Neither can there be any thing alledged to prove, that God had obliged himself to make no Alteration herein. For if it be said, that these Precepts are still perpetual; (*a*) Men very often make use of this Word, when they would signify only, that what they command in this manner, is not limited for a Year's Continuance, (*b*) or to a certain Time; suppose of War or Peace, accommodated to the Scarceness of Provision; now this does not hinder but that they may appoint new Laws concerning these Matters, whenever the Publick Good requires it. Thus the Precepts which God gave to the *Hebrews*, were some of them temporary, (*c*) only during the Continuance of that People in the Wilderness; (*d*) others confined to their Dwelling in the Land of *Canaan*. That these might be distinguished from the other, they are called Perpetual; by which may be meant, that they ought not to be neglected any where, nor at any time, unless God should signify his Will to the contrary. Which manner of speaking, as it is common to all People, the *Hebrews*

(*a*) *Men very often make use of this Word*, &c.] *L. Hac Edictali Cod. de secundis Nuptiis. L. Hac in perpetuum. Cod. de diversis Prædis Libro* XI. and in many other Places.

(*b*) *Or to a certain Time*, &c.] *L. Valerius* in *Livy*, XXXIV. "The Laws which particular "Times required, are liable to "be abolished, and I find are "changed with the Times; "those that are made in the "time of Peace, are abrogated "in War; and those made in "War, abrogated in Peace."

(*c*) *Only during the Continuance*, &c.] As *Exodus* XXVII. *Deut.* XXIII. 12.

(*d*) *Others confined to their Dwellings*, &c.] *Deut.* XII. 1, 20. *Numb.* XXXIII. 52.

brews ought the leſs to wonder at, becauſe they know that in their Law, that is called (*a*) a perpetual Right, and a perpetual Servitude, which continued only from Jubilee to Jubilee. (*b*) And the Coming of the Meſſiah is by themſelves called the fulfilling of the Jubilee, or the Great Jubilee. And moreover, the Promiſe of entering into a new Covenant, is to be found amongſt the old Prophets, (*c*) as *Jeremiah* XXXI; where God promiſes that he will make a new Covenant, which ſhall be writ upon their Hearts, and Men will have no need to learn Religion of each other, for it ſhall be evident to them all: And moreover, that he would pardon all their paſt Tranſgreſſions: Which is much the ſame, as if a Prince, after his Subjects had been at great Enmity with each other; in order to eſtabliſh a Peace, ſhould take away their different Laws, and impoſe upon them all, one common Law, and that a perfect one; and for the future, promiſe them Pardon for all their paſt Tranſgreſſions, upon their Amendment. Tho' what has been ſaid might ſuffice; yet we will go through every Part of the Law that is aboliſhed, and ſhew that the Things are not ſuch, as are in their own Nature well-pleaſing to God, or ſuch as ought to continue always.

SECT.

(*a*) *A perpetual Right*, &c.] *Exodus* XXI. 6 1 *Sam.* I. 22. And thus *Joſephus Albo*, in his IIId Book of Foundations, ch. 16. thinks the Word לעולם *Le-olam* in the ritual Law, may be underſtood. And *Phinees*'s Prieſthood is called, *Pſ.* CVI. 30, 31, עד עולם *Ad-olam*, *everlaſting*. And by the Son of *Sirach*, XLV. 28, 29, 30. an everlaſting Prieſthood, and 1 *Macc.* II. 55.

(*b*) *And the Coming of the Meſſiah*, &c.] In *Perek Cheleck*, and elſewhere. And in *Iſaiah* LXI. 2 (*Pereck Cheleck* is the XIth Chapter of the *Talmud* concerning Councils; but what *Grotius* mentions, is not to be found there, at leaſt in the *Miſchna* Text; theſe Citations ought to have been more exact)

(*c*) *As* Jeremiah XXXI. &c.] V. 31. and following.

Sect. VIII. *As Sacrifices, which were never acceptable to God upon their own Account.*

The principal, and which firſt offer themſelves to us, are Sacrifices; concerning which many *Hebrews* are of Opinion (*a*) that they firſt proceeded from the Invention of Men, before they were commanded by God. Thus much certainly is evident, that the *Hebrews* were deſirous of very many Rites; (*b*) which was a ſufficient Reaſon why God ſhould enjoin them ſuch a Number, upon this Account, leſt the Memory of their dwelling in *Egypt* ſhould

(*a*) *That they firſt proceeded from the Invention of Men,* &c.] *Chryſoſtom* XII. concerning Statues, ſpeaking of *Abel*, ſays, "that he offered Sacrifices, "which he did not learn from "any other Perſon, nor did "he ever receive any Law, "that eſtabliſhed any thing "about Firſt Fruits; but he "had it from himſelf, and was "moved to it by his own "Conſcience only." In the Anſwer to the Orthodox, in the Words of *Juſtin*, to the LXXXIIId Query: "None "of thoſe who ſacrificed Beaſts "to God before the Law, ſa-"crificed them at the Divine "Command; though it is e-"vident that God accepted "them, and by ſuch Accep-"tance diſcovered that the Sa-"crifices were well-pleaſing "to him." (This Matter is largely handled by Dr *Spencer*, concerning the Ritual Law of the *Jews*. Book III. Diſc. 2. to which I refer you. *Le Clerc.*)

(*b*) *Which was a ſufficient Reaſon,* &c.] This very Reaſon for the Law of Sacrifices, is alledged by *Maimonides* in his Guide to the Doubting, Book III. Ch. 32. *Tertullian* againſt *Marcion*, Book II. "Would "you have no Body find Fault "with the Labour and Burthen "of Sacrifices, and the buſy "Scrupulouſneſs of Oblations, "as if God truly deſired ſuch "Things, when he ſo plainly "exclaims againſt them? To "what Purpoſe is the Multitude "of your Sacrifices? And who "hath required them at your "Hands? But let ſuch obſerve "the Care God has taken, to "oblige a People prone to Ido-"latry and Sin, to be reli-"gious; by ſuch Duties, as "that ſuperſtitious Age was "moſt converſant in, that he "might call them off from "Superſtition, by command-"ing thoſe Things to be done "upon his Account, as if he "deſired it, leſt they ſhould "fall to making Images."

ſhould cauſe them to return to the Worſhip of falſe Gods. But when their Poſterity, ſet a greater Value upon them than they ought; as if they were acceptable to God upon their own Account, and a Part of true Piety: they are reproved by the Prophets: (*a*) *As to Sacrifices*, ſays God in *David*'s Fiftieth Pſalm, according to the *Hebrew*, *I will not ſpeak to you at all concerning them*, viz. *that you ſhall ſlay Burnt-offerings upon Burnt-offerings, or that I will accept young Bullocks or Goats outof thy Fold: For all the living Creatures, which feed in the Foreſts, and wander upon the Mountains, are mine; I number both the Birds, and the wild Beaſts; ſo that if I be hungry, I need not come to declare it to you; for the whole Univerſe, and every thing in it is mine. Do you think I will eat the Fat of Fleſh, and drink the Blood of Goats? No: Sacrifice Thankſgiving, and offer thy Vows unto God.* There are ſome amongſt the *Hebrews*, who affirm, that this was ſaid, becauſe they who offered theſe Sacrifices were unholy in their Hearts and Lives. But the Words themſelves, which we have quoted, tell us the contrary, *viz.* that the Thing, was not at all acceptable to God, in itſelf. And if we conſider the whole Tenor of the Pſalm, we ſhall find that God addreſſes himſelf to holy Men; for he had before ſaid, *Gather my Saints together*, and afterwards, *Hear, O my People.* Theſe are the Words of a Teacher; then having finiſhed the Words before cited, he turns his Diſcourſe, as is uſual, to the Wicked: *But to the Wicked, ſaid God*; and in other Places, we find the ſame Senſe. As Pſalm LI. *To offer Sacrifices is not acceptable to thee, neither*

(*a*) *As to Sacrifices*, &c.] This is *Grotius*'s Paraphraſe upon *Pſalm* L. not a literal Tranſlation: And ſo are the following. *Le Clerc.*

ther art thou delighted with Burnt-offerings: But the Sacrifice which thou truly delighteſt in, is a Mind humbled *by the Senſe of its Faults*; *for thou, O God, wilt not deſpiſe a broken and contrite Heart*: The like of which is that of Pſalm L. *Sacrifices and Oblations thou doſt not delight in, but thou ſecureſt me to thyſelf, (a) as if I were bored through the Ear*; *thou doſt not require Burnt-ſacrifices, or Treſpaſs-offerings*; *therefore have I anſwered, Lo, I come*; *and I am as ready to do thy Will, as any Covenant can make me*; *for it is my Delight. For thy Law is fixed in my whole Heart*; *the Praiſes of thy Mercy, I do not keep cloſe in my Thoughts, but I declare thy Truth and Loving-kindneſs every where*; *but thy Compaſſion and Faithfulneſs do I particularly celebrate in the great Congregation.* In Chap. I. of *Iſaiah*, God is introduced ſpeaking in this manner. *What are ſo many Sacrifices to me? I am filled with the Burnt-offerings of Rams, and the Fat of fed Beaſts*; *I do not love the Blood of young Bullocks, of Lambs, or of Goats, that you ſhould appear with it before me: For who hath required this of you, that you ſhall thus pollute my Courts?* And *Jeremiah* VII. which is a like Place, and may ſerve to explain this. *Thus ſaith the Lord of Angels, the God of Iſrael, ye heap up your Burnt-offerings with your Sacrifices, and yourſelves eat the Fleſh of them. For at the Time when I firſt brought your Fathers up out of Egypt, I neither required nor commanded them any thing about Sacrifices, or Burnt-offerings. But that which I earneſtly commanded them, was, that they ſhould be obedient to me*; *ſo would I be their God, and they ſhould be my People*; *and that they ſhould walk in the Way that I ſhould teach them, ſo ſhould all Things ſucceed proſperouſly*

(a) *As if I were bored*, &c.] A Mark of Servitude amongſt the *Hebrews*.

rouſly to them. And theſe are the Words of God in *Hoſea*, Chap. VI. *Loving-kindneſs towards Men,* (*a*) *is much more acceptable to me than Sacrifice; to think aright of God, is above all Burnt-offerings.* And in *Micah*, when the Queſtion was put, how any Man ſhould render himſelf moſt acceptable to God? by a vaſt Number of Rams, by a huge Quantity of Oil, or by Calves of a Year old? God anſwers, *I will tell you what is truly good and acceptable to me*, viz. (*b*) *that you render to every Man his Due, that you do Good to others, and that you become humble and lowly before God.* Since therefore it appears from theſe Places, that Sacrifices are not reckoned amongſt thoſe Things which are primarily, and of themſelves acceptable to God; but the People, gradually, as is uſual, falling into wicked Superſtition; placed the principal Part of their Piety in them, and believed that their Sacrifices made a ſufficient Compenſation for their Sins: It is not to be wondered at, if God, in Time, aboliſhed a Thing in its own Nature indifferent, but by Uſe converted into Evil; eſpecially (*c*) when King *Hezekiah* broke the brazen *Serpent*, erected by *Moſes*; becauſe the People began to worſhip it with religious Worſhip. Nor are there wanting Prophecies, which foretold that thoſe Sacrifices, about which the Controverſy now is, ſhould ceaſe: Which any one will eaſily underſtand, who will but conſider, that according to the Law of *Moſes*, the

(*a*) *Is much more acceptable to me*, &c.] So the *Chaldee* Interpreter explains this Place.

(*b*) *That you render to every Man his Due*, &c.] Therefore the *Jews* ſay, that the CCII. Precepts of the Law are by *Iſaiah* contracted into ſix, Chap XXXIII. 15. by *Micah*, into three in this Place; by *Iſaiah* into two, Chap. LVI. 1. by *Habbakkuk* into one, Chap. II. 4. as alſo by *Amos*, V. 6.

(*c*) *When King* Hezekiah, &c.] 2 *Kings* XVIII. 4.

the ſacrificing was committed entirely to the Poſterity of *Aaron*, and that only in their own Country. Now in *Pſalm* CX. according to the *Hebrew*, a King is promiſed, whoſe Kingdom ſhould be exceeding large, who ſhould begin his Reign in *Sion*, and who ſhould be a King and a Prieſt for ever, after the Order of *Melchiſedech*. And *Iſaiah*, Chap. XIX. ſaith, that an Altar ſhould be ſeen in *Egypt*, where not only the *Egyptians*, but the *Aſſyrians* alſo and *Iſraelites* ſhould worſhip God; and Chap. LXVI. he ſaith, that the moſt diſtant Nations, and People of all Languages, as well as the *Iſraelites*, ſhould offer Gifts unto God, and out of them ſhould be appointed Prieſts and *Levites*; all which could not be, (*a*) whilſt the Law of *Moſes* continued. To theſe we may add that Place in (*b*) *Malachi*, Chap. I. where God foretelling future Events, ſays, that the Offerings of the *Hebrews* would be an Abomination to him; that from the Eaſt to the Weſt, his Name ſhould be celebrated among all Nations; and that Incenſe, and the pureſt Things ſhould be offered him: And *Daniel* in Chap. IX. relating the Prophecy of the Angel *Gabriel*, concerning Chriſt, ſays, *that he ſhall aboliſh Sacrifices, and*

(*a*) *Whilſt the Law of* Moſes *continued*, &c.] Add this Place of *Jeremy*, Chap. III. 16. *In thoſe Days, ſaith the Lord, they ſhall ſay no more, the Ark of the Covenant of the Lord, neither ſhall it come into their Minds, neither ſhall they remember it, neither ſhall they viſit it, neither ſhall that be done any more.* (Even the *Jews* themſelves could no longer obſerve their Law, after they were ſo much ſcattered. For it is impoſſible that all the Males ſhould go up thrice in a Year to *Jeruſalem*, according to the Law, *Exodus* XXIII. 17. from all thoſe Countries which were inhabited by them. This Law could be given to no other, than a People not very great, nor much diſtant from the Tabernacle. *Le Clerc.*)

(*b*) *Malachi*, Ch. I. &c.] See *Chryſoſtom*'s excellent Paraph. upon this Place, in his IId Diſcourſe againſt the Gentiles.

and Offerings: And God has sufficiently signified, not only by Words, but by the Things themselves, that the Sacrifices prescribed by *Moses*, are no longer approved by him: Since he has suffered the *Jews* to be above sixteen hundred Years without a Temple, or Altar, or any Distinction of Families, whence they might know who those are who ought to perform the sacred Rites.

Sect. IX. *And the Difference of Meats.*

What has been said concerning the Law of Sacrifices, the same may be affirmed of that, in which different kinds of Meat are prohibited. It is manifest, that after the universal Deluge (*a*) God gave to *Noah* and his Posterity a Right to use any sort of Food; which Right descended, not only to *Japhet* and *Ham*, but also to *Shem* and his Posterity, *Abraham*, *Isaac* and *Jacob*. But afterwards; when the People in *Egypt* were tinctured with the vile Superstition of that Nation; then it was, that God first prohibited the eating some sort of living Creatures; either because for the most Part (*b*) such were offered

(*a*) *God gave to* Noah *and his Posterity*, &c.] The Mention of clean and unclean Creatures, seems to be an Objection against this, in the History of the Deluge; but either that was said by way of *Prolepsis* to those who knew the Law; or by unclean, ought to be understood, those which Men naturally avoid for Food, such as *Tacitus* calls prophane, Hist. VI. Unless any one had rather understand by clean, those which are nourished by Herbs; and by unclean, those which feed on other living Creatures.

(*b*) *Such were offered by the* Egyptians, &c.] *Origen*, in his IVth Book against *Celsus*. "Some wicked *Dæmons*, and "(as I may call them) Titanick "or Gigantick ones, who were "rebellious against the true "God, and the heavenly An"gels, and fell from Heaven, "and are continually moving "about gross and unclean Bo"dies here on Earth; having "some Foresight of Things to "come, by reason of their

offered by the *Egyptians* to their Gods, and they made Divination by them; or becauſe (*a*) in that typical

" Freedom from earthly Bodies;
" and being converſant in ſuch
" Things, and being deſirous
" to draw off Mankind from
" the true God; they enter
" into living Creatures, eſpe-
" cially thoſe that are ravenous,
" wild and ſagacious, and move
" them to what they will: Or
" elſe they ſtir up the Fancies
" of ſuch living Creatures, to
" fly or move in ſuch a man-
" ner; that Men taken by the
" Divination in theſe dumb
" Creatures, might not ſeek
" the God that comprehends
" the Univerſe, nor enquire
" after the pure Worſhip of
" God; but ſuffer their Rea-
" ſon to degenerate into earth-
" ly Things; ſuch as Birds and
" Dragons, Foxes and Wolves.
" For it is obſerved by thoſe
" who are ſkilful in theſe
" Things, that future Predic-
" tions are made by ſuch living
" Creatures as theſe; the *Dæ-*
" *mons* having no Power to
" effect that in tame Creatures,
" which by Reaſon of their
" Likeneſs in Wickedneſs, not
" real, but ſeeming Wicked-
" neſs in ſuch Creatures, they
" are able to effect in other
" Creatures Whence, if any
" thing be wonderful in *Mo-*
" *ſes*, this particularly deſerves
" our Admiration, that diſcern-
" ing the different Natures of
" living Creatures; and whe-
" ther inſtructed by God con-
" cerning them, and the *Dæ-*
" *mons* appropriated to every
" one of them; or whether
" he underſtood by his own
" Wiſdom, the ſeveral Ranks
" and Sorts of them; he
" pronounced them unclean,
" which were eſteemed by the
" *Egyptians*, and other Nations
" to cauſe Divination, and he
" declared the other to be
" clean." The like to which we find in *Theodoret*, Book VII. againſt the *Greeks*: And not very different from this, is that of *Manetho*, *having eſtabliſhed in the Law many other Things, particularly ſuch as were contrary to the Cuſtoms of the* Egyptians. And that which *Tacitus* ſays of the *Jews*: *All Things are prophane amongſt them which are ſacred amongſt us*: And afterwards: *They ſlay a Ram in Contempt of* Jupiter Ammon; *and ſacrifice an Ox, which the* Egyptians *worſhipped the God* Apis *by*.

(*a*) *In that typical Law*, &c.] *Barnabas* in his *Epiſtle*. " *Mo-*
" *ſes*, ſaid, ye ſhall not eat a
" Swine, nor an Eagle, nor a
" Hawk, nor a Raven, nor a-
" any Fiſh, which hath no Fins.
" By which he meant three O-
" pinions figuratively expreſſed.
" What he aims at, is evident
" from theſe Words in *Deute-*
" *ronomy*. And my Judgments
" ſhall be eſtabliſhed among my
" People. Now the Command-
" ment of God, is, not literally
" to prohibit eating them;
" but

typical Law, the particular Voices of Men, were represented by certain Kinds of living Creatures. That these Precepts were not universal, appears from the Instance of what is appointed concerning the Flesh of a Beast that died of itself, *Deut.* XIV. that it was not lawful for the *Israelites*

" but *Moses* spake them in a " spiritual Sense. He mentions " Swine for this End, that they " should not converse with " Men who resemble Swine; " for when they live in Luxury, " they forget their Master; but " when they want, they own " their Master: Thus a Swine " while he is eating, will not " know his Master; when he is " hungry, he cries out, and " when he is full, he is quiet. " Again, Thou shalt not, says " he, eat the Eagle, or the " Hawk, or the Kite, or the " Raven. As much as to say, " you shall not converse with " such Men, who know not " how to get their Food by " Labour and Pains, but un- " justly steal it from others; " and who walk about as if " they were sincere, when " they lie in wait for others. " Thus these slothful Creatures, " contrive how they may de- " vour the Flesh of others, be- " ing pestilent by their Wick- " edness. Again, Thou shalt " not eat, says he, the Lam- " prey, nor the Pourcontrel, " nor the Cuttle; that is to " say, you shall not converse " with those Men who are fi- " nally wicked, and condemn- " ed to Death: As these Sort " of Fish alone, are doomed to " swim at the Bottom of the " Sea, not like others to hover " on the Top of the Water, " but to dwell on the Ground " at the Bottom. Also he " says, thou shalt not eat the " Coney: Wherefore? That " you may not be a Corrupter " of Children, nor such like; " for the Hare has a new Place " to lay her Excrements in " every Year; for so many " Years as she lives, so many " Holes has she under Ground. " Further, thou shalt not eat " the *Hyæna*, that is, thou " shalt not be an Adulterer, or " unclean Person, or such like; " For what Reason; Because " this Creature changes its " Nature every Year, and " sometimes is a Male, and " sometimes a Female. And " he justly hated the Weasel; " as much as to say, you shall " not be like such Persons " who, we have heard, have " committed Iniquity in their " Mouths, by Uncleanness; " neither shall you have Cor- " respondence with such Work- " ers of Iniquity; for this Ani- " mal conceives in its Mouth. " Concerning Meats therefore, " *Moses* meant three Things " spiritually; but they, thro'

raelites to eat it, (*a*) but it was lawful for Strangers, which Strangers the *Jews* were commanded to perform all good Offices to, as eſteemed of God. And the antient *Hebrew* Teachers openly declare, (*b*) that in the Times of the Meſſiah, the Law of the

" fleſhly Inclinations, under-
" ſtood him of Meats. But
" *David* knew theſe three
" Opinions, and therefore a-
" greeably thereto he ſays,
" *Bleſſed is the Man that walk-*
" *eth not in the Council of the*
" *Ungodly*, as Fiſhes wander in
" Darkneſs at the Bottom of
" the Sea. *And hath not ſtood*
" *in the Way of Sinners*, viz.
" like them, who though they
" would ſeem to fear God, ſin
" like Swine: *And hath not*
" *ſat in the Seat of the Scornful*,
" like Birds watching for their
" Prey. Thus you have the
" End and the Meaning of
" them. But *Moſes* com-
" manded to eat every Crea-
" ture that is cloven-footed,
" and that cheweth the Cud.
" And what does he mean by
" this? He that receiveth
" Meat, knoweth him that
" feeds him, and is ſatisfied
" with it, and ſeems to rejoice;
" Which is very well ſaid, if
" we conſider the Command.
" What therefore is the Mean-
" ing of it? Why, converſe
" with thoſe who fear their
" Maſter; with thoſe who me-
" ditate in their Hearts upon
" the Word they have receiv-
" ed; with thoſe, who ſpeak
" of, and keep the Judgments
" of their Maſter; with thoſe
" who know that Meditation
" is a pleaſant Work, and be-
" longs to thoſe who thoroughly
" conſider their Maſter's Word.
" But what means cloven-
" footed? That a Man ſhould
" walk uprightly in this World,
" in Expectation of another
" Life. See what excellent
" Laws are eſtabliſhed by *Mo-*
" *ſes*." *Clemens* commends this of *Barnabas*, in his Vth *Strome*. You may find alſo many Things partly like, and partly the ſame with theſe, in *Philo*'s Book of Agriculture; and in the Book entitled, *The Wicked lay Snares for the Righteous*; which are too long to be tranſcribed. The like is to be ſeen in *Euſebius*, out of *Ariſtæus*, Book VIII. ch. 9.

(*a*) *But it was lawful for Strangers*, &c.] Holy Men, but not circumciſed, which you find mentioned, *Levit.* XXII. 25. and XXV. 4, 7. and in the *Talmud*, chap. of the King, and of the Council; and in *Maimonides*'s Book of Idolatry.

(*b*) *That in the Times of the Meſſiah*, &c.] Thus *R. Samuel* in *Mechor Chaim*. The *Talmud* entitled, *Nida* ſays, the Law was to continue but till the Times of the Meſſiah. We may moreover obſerve, that ſome *Hebrew* Teachers, amongſt whom is *Bechai*, were

of

the Prohibition of Meats could ceaſe, and that Swines Fleſh ſhould be as clean as that of an Ox. And certainly, ſince God deſigned to gather a People to himſelf out of all Nations, it was more reaſonable, that he ſhould make Liberty and not Bondage, in ſuch things, common to all. Now follows an Examination of Feſtival Days.

Sect. X. *And of Days.*

These were all inſtituted in Memory of the Benefit they had received from God, when they were delivered from the *Egyptian* Bondage, and brought into the Promiſed Land. Now the Prophet *Jeremiah* ſays, Chap. XVI, and XXIII. that the Time would come when new and much greater Benefits ſhould ſo eclipſe the Memory of that Benefit, that there would ſcarce be any Mention made of it. And moreover, what we now ſaid of Sacrifices, is as true of Feſtivals; the People began to put their Truſt in them, ſo far; that if they rightly obſerved them, it was no great Matter how they offended in other Reſpects. Wherefore in *Iſaiah*, Chap. I. God ſays, that he hated their New Moons and Feaſt-Days, they were ſuch a Burden to him, that he was not able to bear them. Concerning the Sabbath, it uſes particularly to be objected, that it is an univerſal and perpetual Precept, not given to one People only, but in the Beginning of the World, to *Adam* the Father of

of Opinion; that the Laws concerning forbidden Meats, were peculiar to the Land of *Canaan*, nor was any one obliged to obſerve them, out of the Bounds thereof. And beſide, the *Jews* themſelves are ignorant, or at leaſt diſpute about the Signification of many of the Names of thoſe Animals; which we cannot think God would have permitted, if the Obligation to obſerve that Law, were to have continued till this Time.

them all. To which I anſwer, agreeable to the Opinions of the moſt learned *Hebrews*, that this Precept concerning the Sabbath is two-fold: (*a*) A Precept of Remembrance, *Exodus* XX. 8. and (*b*) Precept of Obſervation, *Exodus* XXXI. 31. The Precept of Remembrance is fulfilled, in a religious Memory of the Creation of the World; the Precept of Obſervation, conſiſts in an exact Abſtinence from all manner of Labour. The firſt Precept was given from the Beginning, and without doubt (*c*) the pious Men before the Law obeyed it, as *Enoch*, *Noah*, *Abraham*, *Iſaac*, *Jacob*; the latter of whom, tho' we have a Relation of many of their Travels, (*d*) yet there is no Sign of their ſtopping their Journey on the Account of the Sabbath; which Thing we frequently meet with, after their coming out of *Egypt*. For after the People were brought out of *Egypt*, and had ſafely paſſed through the Red Sea, they kept the firſt Day, a Sabbath of Reſt, and ſung an Hymn to God, upon that Account; and from this Time, that exact Reſt of the Sabbath was commanded, the firſt Mention of which is in the gathering of Manna, *Exod.* XXXV. 2. *Levit.* XXIII. 3. And in this Senſe, the Reaſon alledged, *Deut.* V. 21. For

(*a*) *A Precept of Remembrance* &c.] זכיר

(*b*) *A Precept of Obſervation*, &c.] שמיר. Thus *Moſes Gerundenſis*, and *Iſaac Aramas* diſtinguiſh. (*Obſervation* and *Remembrance* ſignify the ſame Thing in *Moſes*, as to this Matter, as we have ſhown on *Deut.* V. 1. however the Thing here treated of, is true. *Le Clerc*)

(*c*) *The pious Men before the Law*, &c.] From whom a certain Veneration for the Seventh Day, was derived to the *Greeks*, as *Clemens* obſerves. See what is ſaid in relation to this, Book I.

(*d*) *Yet there is no Sign*, &c.] That the pious Men of thoſe Times did in this Senſe σαββατίσαι, that is, obſerve the Sabbath, is denied by *Juſtin*, in his Dialogue with *Tryphon*, and by *Tertullian* in two Places againſt the *Jews*.

For the Law of the Sabbath, is the Deliverance out of *Egypt*. And further, this Law had regard to Servants againſt the Severity of thoſe Maſters, who allowed them no Reſpite from their Labours, as you find it in the forecited Places. It is true indeed, (*a*) that Strangers were obliged by this Law, and that for this Reaſon, that there might be an univerſal Reſt of all the People. But that this Law of perfect Reſt, was not given to other People, appears from hence, that in many Places it is called a Sign, and a particular Covenant between God and the *Iſraelites*, *Exodus* XXXI. 13, 16. And further; that thoſe Things which were inſtituted in Memory of the coming out of *Egypt*, are not ſuch as ought never to ceaſe, we have before ſhewn, from the Promiſe of much greater Benefits. To which may be added, that if the Law concerning Reſt on the Sabbath, had been given from the Beginning, and in ſuch a Manner as never to be aboliſhed; certainly that Law would have prevailed over all other Laws; the contrary to which we now find. For it is evident, (*b*) that Children were rightly circumciſed on the Sabbath-Day; and while the Temple ſtood, (*c*) the Sacrifices were ſlain on the Sabbath-Day, as well as on other Days. The *Hebrew* Teachers themſelves ſhew, that this Law is changeable; when they ſay that Work may juſtly be done on the Sabbath, at the Command of a Prophet, which they prove by the Example of the taking of *Jericho* on

(*a*) *Strangers were obliged by this Law*, &c.] Not thoſe others, who out of *Judæa* obſerved the Precepts given to the Poſterity of *Noah*. This is the Opinion of the *Hebrews*.

(*b*) *That Children were rightly circumciſed*, &c.] Thus the *Hebrews* Proverb, *The Sabbath gives Way to Circumciſion*. See *John* VI. 22.

(*c*) *The Sacrifices were ſlain*, &c.] *Numb.* XXVIII. 9.

the Sabbath-Day by the Command of *Joſhua*. And that in the Time of the Meſſiah, the Difference of Days ſhould be taken away; ſome of them ſhew very well, from that Place of *Iſaiah* LXVI. 23. where it is foretold, that there ſhould be a continual Worſhip of God from Sabbath to Sabbath from New Moon to New Moon.

Sect. XI. *And Circumciſion of the Fleſh.*

We come now to Circumciſion, which is indeed ancienter than *Moſes*, as being commanded to *Abraham* and his Poſterity; but this very Precept was the Beginning of the Covenant declared by *Moſes*. Thus we find God ſaid to *Abraham*, *Geneſis* XVII. *I will give unto thee, and to thy Seed after thee, the Land wherein thou art a Stranger, even the Land of Canaan, for an everlaſting Poſſeſſion; therefore keep my Covenant, thou and thy Seed for ever; this is the Covenant betwixt me and thee and thy Seed, every Male ſhall be circumciſed.* But we have before ſeen; that there was to ſucceed a new Covenant, in the room of this Covenant, ſuch as ſhould be common to all People; for which Reaſon the Neceſſity of a Mark of Diſtinction muſt ceaſe. And this is further evident; that there was ſome myſtical and higher Signification, contained under this Precept of Circumciſion; as appears from the Prophets, when they command (*a*) the Heart to be circumciſed, to which all the Precepts of Chriſt tend. So likewiſe the Promiſes added to Circumciſion, muſt of Neceſſity relate to ſomething further: Namely, that of an Earthly Poſſeſſion, (*b*) to the Revelation of an everlaſting Poſſeſſion; which was never

(*a*) *The Heart to be circumciſed*, &c.] *Deut.* X. 16. XXX. 6. *Jer.* IV. 4.

(*b*) *To the Revelation*, &c.] *Heb.* IV.

never made more manifeſt, than by Jeſus; (*a*) and that of making *Abraham* a Father of many Nations; till that Time, when not only ſome few People, but innumerable of them, ſpread all over the World, ſhould imitate that memorable Faith of *Abraham* towards God; which never yet came to paſs, but by the Goſpel. Now it is no Wonder, that when the Work is finiſhed, the Shadow of the Work that was deſigned, ſhould be taken away. (*b*) And that God's Mercy was not confined to this Sign, is from hence manifeſt; that not only thoſe who lived before *Abraham*, but even *Abraham* himſelf, was acceptable to God before he was circumciſed: And Circumciſion was omitted by the *Hebrews* (*c*) all the while they journeyed through the Deſarts of *Arabia*, without being reproved of God for it.

Sect. XII. *And yet the Apoſtles of Jeſus, eaſily allowed of thoſe Things.*

There was certainly very good Reaſon, why the *Hebrews* ſhould return their hearty Thanks, to Jeſus and his Ambaſſadors; in that he freed them from that heavy Burden of Rites, and ſecured their Liberty to them; (*d*) by Miracles and Gifts, no way inferior

(*a*) *And that of making* Abraham *a Father*, &c.] *Gen.* XVII. 5. *Rom.* IV. 11, 13, 16, 17. *Luke* XIX. 9. *Gal.* III. 7.

(*b*) *And that God's Mercy*, &c.]. *Juſtin* in his Dialogue with *Trypho* ſays, "Circumciſion was given for a Sign, "and not for a Work of Righteouſneſs." And *Irenæus*, Book IV. ch. 30. "We learn "from Scripture, that Circumciſion is not that which "perfects Righteouſneſs; but "God gave it, that *Abraham*'s "Poſterity might continue diſtinguiſhable. For God ſaid "to *Abraham*, let every Male "of you be circumciſed, and "circumciſe the Fleſh of your "Foreſkin, and it ſhall be for "a Sign of a Covenant betwixt you and me."

(*c*) *All the while they journeyed*, &c.] *Joſh.* V. 5. 6.

(*d*) *By Miracles and Gifts no way inferior*, &c.] *R. Levi Ben*

inferior to thoſe of *Moſes*. But yet they who firſt delivered this Doctrine, did not require this of them, that they ſhould acknowledge ſuch their Happineſs; but if they would perform the Precepts of Jeſus, which were full of all Virtue, they eaſily allowed them, in indifferent Things, (*a*) to follow what Courſe of Life they would; (*b*) provided they did not impoſe the Obſervation of it, as neceſſary upon Strangers, to whom the Ritual Law was never given; which one Thing ſufficiently ſhews, that the *Jews* very unjuſtly reject the Doctrine of *Jeſus*, under Pretence of the Ritual Law. Having anſwered this Objection, which is almoſt the only one commonly oppoſed to the Miracles of *Jeſus*, we come now to other Arguments ſuited to convince the *Jews*.

SECT. XIII. *A Proof againſt the* Jews, *taken from their own Confeſſion of the extraordinary Promiſe of the Meſſiah.*

BOTH they and we are agreed, that in the Predictions of the Prophets, there is a Promiſe; that amongſt the many Perſons who ſhould make known to the *Jews*, from Heaven, very great Advantages; there ſhould be One, far exceeding the reſt, whom they called the Meſſiah; which though a common Name, did more eminently agree to this Perſon only. We aſſert, that he came long ſince; they expect that he is yet to come. It remains therefore that we put an End to the Controverſy, from thoſe Books, the

Ben Gerſon ſaid, that the Miracles of the Meſſiah, ought to be greater than thoſe of *Moſes*, which is moſt evident in the Dead reſtored to Life.

(*a*) *To follow what Courſe of Life they would*, &c.] *Acts* XVI. 3. XXI. 24. *Rom.* XIV. 1. 1 *Cor.* IX. 17. *Gal.* V. 6. *Coloſ.* III 2.

(*b*) *Provided they did not impoſe*, &c] *Acts* XV. *Gal.* I. 3, 6, 15. IV. 10. VI. 12.

the Authority of which is equally acknowledged by both.

Sect. XIV. *That he is already come, appears from the Time foretold.*

DANIEL, (*a*) a Teſtimony of whoſe great Piety *Ezekiel* affords us, could neither deceive us, nor be deceived himſelf by the Angel *Gabriel:* And he, according to the Direction of the Angel, has left us upon Record, Chap. IX. that there ſhould not paſs above five hundred Years, between the Publication of the Edict for rebuilding the City of *Jeruſalem*, (*b*) and Coming of the Meſſiah. But there is above two thouſand Years paſſed, ſince that Time to this Day, and he, whom the *Jews* expect is not yet come; neither can they name any other, to whom that Time will agree. But it agrees ſo well to *Jeſus*, that (*c*) a *Hebrew* Teacher, *Nehemiah* who lived five hundred Years before him, ſaid openly

(*a*) *A Teſtimony of whoſe great Piety*,&c] XIV. 14. XXXVIII. 3. *Joſephus* concerning *Daniel*, at the End of the Xth Book, ſays; "That the Spirit of God "was with him." And afterwards: "That he was indued "with every Thing, in an in-"credible Manner, as being "one of the greateſt of Pro-"phets. In his Life-time, he "was had in great Honour and "Eſteem, both by the Kings "and the People: And after "his Death he was had in "everlaſting Remembrance; "the Books wrote by him and "left to us, we read at this "Day, and their Teſtimony "convinces us, that he had a "Communication with God."

(*b*) *And the Coming of the Meſſiah*, &c.] The great *Hebrew* Doctors, ſuch as *Solomon Jarchi*, *Rabbi Joſue*, quoted by *Abeneſdras*, and *Saaidias*, agree, that the Son of Man in *Daniel*, is the Meſſiah: Thus *Rabbi Joſue*, who ſaw the razing of the Temple, ſaid that the Time of the Meſſiah was then paſt, as *R. Jacob* in *Capthor* teſtifies.

(*c*) *A* Hebrew *Teacher*, Nehemiah, &c.] *Grotius* ought to have told us whence he had this. If I remember right, in ſome Epiſtle of his to his Brother *William Grotius*, he ſays he received it from a *Jew*. *Le Clerc*.

openly then, that the Time of the Meſſiah, ſignified by *Daniel*, could not be deferred above five hundred Years. There is another Mark before hinted at, which agrees with this of the Time; and that is, (*a*) that a Government over all Nations, ſhould be appointed from Heaven, after (*b*) the Poſterity of *Seleucus* and *Lagus* ſhould ceaſe to reign; the latter of which ended in *Cleopatra*, not long before *Jeſus* was born. A third Token, is in the forementioned Chap. IX. of *Daniel*; that after the Coming of the Meſſiah the City of *Jeruſalem* ſhould be razed; which Prophecy of the Deſtruction of that City, (*c*) *Joſephus* himſelf refers to his own Age. From whence it follows, that the Time limited for the Coming of the Meſſiah, was then paſt. To this may be referred that of *Haggai*, Chap. II. where God comforts *Zerubbabel*, a Heathen Prince, and *Joſhua* the Son of *Joſedech*, the High-Prieſt, upon their Sorrow, becauſe the Temple built by them, did not anſwer the Greatneſs of the

(*a*) *That a Government over all Nations*, &c.] *R. Levi. Ben Gerſon* tell us, that that Stone, by the Blow whereof that Image which repreſented the Empires, ſhould be broken to Pieces, was the Meſſiah. *Rabbi Solomon*, *R. Abeneſdras*, and *R. Saaida* ſay, that that Kingdom, which would conſume the reſt of the Kingdoms, was the Kingdom of the Meſſiah. *R. Levi Ben Gerſon* and *Saaida*, affirm the Son of Man in *Daniel*, to be the Meſſiah.

(*b*) *The Poſterity of* Seleucus *and* Lagus, &c.] See the Annotations upon this, in the Firſt Book.

(*c*) Joſephus *himſelf refers to his own Age*, &c.] Book X. ch. 12. "*Daniel* wrote concerning this Time, and concerning the *Roman* Empire, and that (our Nation) ſhould be deſtroyed by it. God having diſcovered all theſe Things to him, he left them us in Writing; ſo that whoever reads them, and conſiders what has come to paſs, cannot but admire the Honour God did to *Daniel*." *Jaccides* alſo upon *Dan.* IX. 24. tells us, that the ſeventy Weeks of Years were finiſhed in the Deſtruction of *Jeruſalem*.

the former Temple, with this Promise; that there should be greater Honour done to that Temple, than to the former: Which could be said, neither of the Bigness of the Work, nor of the Materials, nor of the Workmanship, nor of the Ornaments; as is very plain from the History of those Times, in the sacred Writings, and in *Josephus*, compared with that of the Temple of *Solomon:* To which we may add, which is observed by the *Hebrew* Teachers, that there were wanting two very great Endowments in the latter Temple, which were in the former, *viz.* (*a*) a visible Light as a Token of the Divine Majesty, and a Divine Inspiration. But wherein this latter Temple was to exceed the former, God briefly declares, when he says, (*b*) that he would establish his Peace, that is, his Favour and Goodwill, in that Temple, as it were by a firm Covenant: This is further prosecuted by *Malachi*, Chap. III. *Behold I will send my Messenger, who shall prepare my Way*; (*c*) *and the Lord whom ye seek, shall suddenly come to his Temple* (now *Malachi* lived after the latter Temple was built), *even the Messenger of the Covenant whom ye delight in.* Therefore the Messiah ought to come while the second Temple stood, (*d*) in which Account, is reckoned by

(*a*) *A visible Light, as a Token*, &c.] In the Title concerning Instruction, and the *Jerusalem Gemara*, ch. 3.

(*b*) *That he would establish his Peace*, &c.] We must observe what goes before *The Desire of all Nations shall come, and I will fill this House with Glory.* Which wonderfully agrees with what we have taken out of *Malachi*; so that these two Prophets may serve for Interpreters of each other. *Rabbi Akiba*, and many others, as *Rabbi Solomon*, testifies, were of Opinion, that the Messiah ought to come in the second Temple.

(*c*) *And the Lord whom ye seek*, &c.] This Place of *Malachi*, the *Jews* commonly explain of the Messiah.

(*d*) *In which Account is reckoned*, &c.] As in the *Talmud*, chap. the last, concerning the Council;

by the *Hebrews*, all the Time from *Zerubbabel* to *Veſpaſian*; for the Temple in the time of *Herod* the Great, was not rebuilt from the Foundation, but only (*a*) gradually renewed by Parts; notwithſtanding which Alteration, it might be called the ſame Temple. And indeed there was ſo firm an Expectation of the Meſſiah at that time amongſt the *Hebrews*, and their Neighbours, (*b*) that *Herod* was thought by ſome to be the Meſſiah, (*c*) *Judas Gaulonita* by others, (*d*) and ſome more by others, who lived about the time of our Saviour.

SECT. XV. (*With an Anſwer to what is alledged, that his Coming was deferred upon the Account of the Sins of the People.*)

THE *Jews* ſee themſelves put to Difficulties by theſe Arguments: That they may elude the Force of them therefore; ſome ſay that their Sins were the

Council; and that entitled *Jorna*, and that entitled *Roch. Haſſchana*.

(*a*) *Gradually renewed by Parts*, &c.] *Philo* concerning the World. "That is not "corruptible, all the Parts of "which are corrupting gra-"dually; but that, all the Parts "of which are deſtroyed to-"gether at the ſame time." Add to this, *L. proponebatur. D. de Judiciis. & L. quid tamen.* Sect. *in navis D. quibus modis uſus fructus amittatur.*

(*b*) *That* Herod *was thought by ſome*, &c.] Theſe were the *Herodians*, *Matt.* XII. 16. *Mark* III. 6. VIII. 15. XIII. 13. *Tertullian* in his Enumeration of Hereticks; *amongſt theſe were the* Herodians, *who ſaid that* Herod *was the Chriſt.* And *Epiphanius* ſays the ſame of them: Agreeable to which, is that of the antient Scholiaſt on *Perſius*; "*Herod* reigned "amongſt the *Jews*, in the "time of *Auguſtus*, in the "Parts of *Syria*; therefore "the *Herodians* keep the "Birth-day of *Herod*, as they "do the Sabbath, upon which "Day they put lighted Candles "crowned with Violets on "their Windows."

(*c*) Judas Gaulonita *by others*, &c.] See *Joſephus* XVIII. 1. *Acts* V. 36.

(*d*) *And ſome more by others*, &c.] *Acts* XXI. 38. *Joſephus* has many Inſtances in the time of *Felix*, and ſome after he Deſtruction of *Jeruſalem*.

the Cause why he did not come at the promised Time. Now not to mention, (*a*) that in the forecited Prophecies, what is determined by them, has no Signs of being suspended upon any Conditions; how could his coming be deferred on the Account of their Sins, when this also was foretold, that for the many and great Sins of the People, (*b*) the City should be destroyed, a little after the Time of the Messiah? Further, the Messiah was to come for this very Reason, (*c*) that he might bring a Remedy for the most corrupt Age; and together with the Rules of reforming their Lives, assure them of Pardon of their Sins. Whence it is said in *Zechary*, Chap. XIII. concerning his time; that a Fountain should then be opened, to the House of *David* and to all in *Jerusalem*, to wash away their Sins; and it is a common thing among the *Jews*, to call the Messiah, (*d*) ISCH COPHER, that is, the Appeaser. It is therefore very repugnant to Reason, to say, that that was deferred upon the

(*a*) *That in the forecited Prophecies*, &c.] This is expressly affirmed by *R. Jochnaan* in *Schemoth Rabbi*, and *R. David Kaimchi*, on *Psalm* CVIII. 5. *Josephus*, Book X. towards the End, says well of *Daniel*: "That in his Prophe-"cies, he not only foretold "what was to come, like the "other Prophets; but he de-"termined the time in which "those things should come to "pass." That the Decree of the Messiah's being sent at that time, was not suspended upon any Conditions, appears also from *Malachi* III. 1. Besides, seeing that the Messiah was to be the Author of the New Covenant, as *Malachi* in that Place, and other Prophets shew; his coming could not be suspended on the Condition of observing that Covenant he came to abolish.

(*b*) *The City should be destroyed*, &c.] *Dan.* IX. 24.

(*c*) *That he might bring a Remedy*, &c.] *Isaiah* LIII. 4. and following Verses. *Jeremiah* XXXI. 31. and what follows, *Ezekiel* XI. 19, 21.

(*d*) *Isch Copher*, [אישכופר] See the *Chaldee* Paraphrase on *Cant.* I. 14. *R. Judas* in *Chasidim*, and *R. Simeon*, in *Reschith Rabbah*, say, that the Messiah should bear our Sins.

the Account of the Diſeaſe, which was directly appointed for that Diſeaſe.

SECT. XVI. *Alſo from the preſent State of the* Jews, *compared with the Promiſes of the Law.*

AS to what we ſaid, that the Meſſiah is long ſince come upon Earth, even Experience might convince the *Jews*. (*a*) God promiſed them in the Covenant made with *Moſes*, a quiet Poſſeſſion of the Land of *Paleſtine*, ſo long as they conformed their Lives to the Precepts of the Law: And on the contrary, (*b*) if they ſinned grievouſly againſt it, he threatened to drive them out; and ſuch like Evils: Yet notwithſtanding this; if at any time, when under the Preſſure of theſe Calamities, and led by Repentance of their Sins, they returned to Obedience; he would be merciful towards his People, and cauſe them to return into their own Country, though diſperſed into the furtheſt Parts of the World; as you may ſee in many Places, particularly *Deut.* XXX. and *Nehemiah* I. But now it is above fifteen hundred Years, ſince the *Jews* have been out of their own Country, and without a Temple: And if at any time they (*c*) attempted to build a new one, they were always hindered. (*d*) Nay, *Ammianus Marcellinus*, who was

(*a*) *God promiſed them in the Covenant*, &c.] *Exodus* XV. *Levit.* XVIII. *Levit.* VI. VII. XI. XXVIII.

(*b*) *If they ſinned grievouſly againſt it*, &c.] *Levit.* XXVI. *Deut.* IV. XI. XXVIII.

(*c*) *Attempted to build a new one*, &c.] In the times of *Adrian*, *Conſtantine* and *Julian*, *Chryſoſtom* II. againſt the *Jews*.

(*d*) *Nay*, Ammianus Marcellinus, &c.] Book XXIII. *Chryſoſtom* II. againſt the *Jews*. *Fire immediately broke out of the Foundation, and burnt many Men, and alſo the Stones of that Place.* The whole Place is worth reading. The ſame Author has the like Words, in his IVth Homily upon *Matthew*, and in his Diſcourſe of Chriſt's being God.

was not a Chriſtian Writer, reports that Balls of Fire broke out of the Foundation, and deſtroyed their Work. When of Old, the People had defiled themſelves with the greateſt Wickedneſs, every where ſacrificed their Children to *Saturn*, looked upon Adultery as nothing, ſpoiled the Widows and the Orphans, ſhed innocent Blood in great plenty; *(a)* all which the Prophets reproach them with; they were driven out of their Country; *(b)* but not longer than ſeventy Years: And in the mean time, God did not neglect *(c)* ſpeaking to them by Prophets, and comforting them with Hopes of their Return, *(d)* telling them the very time. *(e)* But now, ever ſince they have been driven out of their Country, they have continued Vagabonds and deſpiſed, no Prophet has come to them, no Signs of their future Return; their Teachers, as if they were inſpired with a Spirit of Giddineſs, have ſunk into low Fables, and ridiculous Opinions, with which the Books of the *Talmud* abound; which yet they preſume to call the Oral Law, and to compare them, nay, to prefer them, above what is written by *Moſes*. For what we there find *(f)* of God's Mourning becauſe he

(*a*) *All which the Prophets reproach them with*, &c.] *Iſaiah* I. 17. III. 14, 15. V. 23. XI. 2, 3. LIX. LXV. *Amos* II. 6. *Jeremiah* II. III. V. VII. 21. VIII. X. XI. XVI. XXII. *Ezekiel* II. VI. VII. VIII. XVI. XXII. XXIV. *Daniel* IX. *Micah* II. 1, 2, 3.

(*b*) *But not longer than ſeventy Years*, &c.] *R Samuel* makes this Objection in his *R. Iſaac.*

(*c*) *Speaking to them by Prophets*, &c,] *Jeremiah* XXX. XXXI. XXXIII. *Ezekiel* XXXVI. XXXVII.

(*d*) *Telling them the very time*, &c.] *Jeremiah* XXV. 15. XXIX. 10.

(*e*) *But now, ever ſince they have been driven out*, &c] The *Talmud* in *Baba Bathra.*

(*f*) *Of God's Mourning*, &c.] See the Preface of *Echad Rabbathi*; the like to which we find in the *Talmud* entitled *Chegiga*, in *Debarim Rabba*, and in *Berachoth.*

he ſuffered the City to be deſtroyed, (*a*) of his daily Diligence in reading the Law, (*b*) of the *Behemoth* and *Leviathan*, (*c*) and many other things, is ſo abſurd, that it is troubleſome to relate them. And yet in this long Space of Time, the *Jews* have neither gone aſide to the Worſhip of falſe Gods, nor defiled themſelves with Murder, nor are accuſed of Adultery; (*d*) but they endeavour to appeaſe God by praying and Faſting, and yet they are not heard: Which being thus, we muſt of Neceſſity conclude one of theſe two things, that either that Covenant made by *Moſes* is entirely diſſolved, or that the whole Body of the *Jews* are guilty of ſome grievous Sin, which has continued for ſo many Ages: And what that is, let them tell us themſelves; or if they cannot ſay what, let them believe us; that that Sin is, their deſpiſing the Meſſiah, who came before theſe Evils began to befal them.

Sect. XVII. *Jeſus proved to be the Meſſiah, from thoſe things that were predicted of the Meſſiah.*

And theſe Things do indeed prove, as we before ſaid, that the Meſſiah did come ſo many Ages ſince; to which I add, that he was no other than Jeſus;

(*a*) *Of his daily Diligence*, &c.] *Thacnith*, and *Medda Zara*.

(*b*) *Of the* Behemoth, *and* Leviathan, &c.] See the *Talmud Baba Bathra*, and the *Chaldee* Paraphraſt on the Song of *Solomon*, VIII. 2.

(*c*) *And many other things*, &c.] Many of which, *Gerſon* the Chriſtian, has tranſcribed in his Book againſt the *Jews*: ſee thoſe Chapters in it concerning Devils, concerning the Meſſiah, concerning the Revelations by *Elias*, concerning Hell, concerning the Kingdom of the ten Tribes beyond the River *Sabaticus*, and concerning the Deeds of the *Rabbies*.

(*d*) *But they endeavour to appeaſe God*, &c.] Whereas, if we may believe themſelves, they highly merit of God, for rejecting a falſe Meſſiah, who was received by ſo great a Part of Mankind.

Jesus; for all others, who were willing to have themselves thought the Messiah, or were really thought so, left no Sect in which that Opinion continued. None now profess themselves to be Followers of *Herod* or *Judas Gaulonita*, (*a*) or of *Barchochebas*, who in the Times of *Adrian*, declared himself to be the Messiah, (*b*) and deceived many learned Men. But there have been such as owned Jesus, ever since he was upon Earth, to this very Day, (*c*) and they a great many, not in one Country, but all the World over. I might here alledge many other things, formerly predicted, or believed of the Messiah, which we believe to have been compleated in Jesus, and which were not so much as affirmed of any other; such as these, (*d*) that he was of the Seed of *David*; (*e*) that he was born of a Virgin; (*f*) that this Thing was discovered from Heaven, to him who had married that Virgin, and would not keep her in Marriage, because

(*a*) *Or of* Barchochebas, &c.] Whom *Justin* stiles, *The Chief of the Revolt of the* Jews. He is mentioned by *Eusebius*, *Jerom*, *Orosius*, in the *Talmud*, entitled concerning the Council, in *Bereschith Rabbah*, by the *Rabbies John* and *Abraham Salmanticensis*, and others, in many Places.

(*b*) *And deceived many learned Men*, &c.] As *Rabbi Akiba*, see the *Talmud* entitled concerning the Council, and the Book *Zemach David*.

(*c*) *And they a great many*, &c.] See what is said of this in the second Book.

(*d*) *That he was of the Seed of* David, &c.] *Psalm* LXXXIX. 4. *Isaiah* IV. 2. XI. 10. *Jeremiah* XXIII. 5. *Ezekiel* XXXIV. 24. *Mich.* V. 2. *Mat.* I. 1, 20. IX. 27. XII. 23. XV. 22. XX. 30. 31. XXI. 9. 15. XXII. 42. and following Verses *Mark* X. 47. XII. 35, 36, 37. *Luke* I. 27, 32, 69. II. 4, 11. XVIII. 38, 39. XX. 42. 44. *John* VII. 42. *Acts* XIII. 34. XV. 6. *Rom.* I. 3. 2 *Tim.* II. 8. *Rev.* V. 5. XXII. 16.

(*e*) *That he was born of a Virgin*, &c.] *Isaiah* VII. 14. *Matt.* I. 18, 22, 23. *Luke* I. 3, 5.

(*f*) *That this thing was discovered from Heaven*, &c.] *Matt.* I. 20.

becauſe ſhe was big with Child by another; (*a*) that he was born in *Bethlehem*; (*b*) that he began to ſpread his Doctrine firſt in *Galilee*; (*c*) that he healed all Kinds of Diſeaſes; made the Blind to ſee, and the Lame to walk: But I ſhall content myſelf with one, the Effect of which remains to this Day; and is manifeſt from the Prophecies of (*d*) *David*, (*e*) *Iſaiah*, (*f*) *Zachariah*, and (*g*) *Hoſea*, *viz.* that the Meſſiah was to be the Inſtructor of all Nations; (*h*) that the Worſhip of falſe Gods ſhould be overthrown by him; and that he ſhould bring a vaſt Multitude of Strangers to the Worſhip of one God. Before the coming of Jeſus, almoſt the whole World was ſubject to falſe Worſhip; which began to vaniſh afterwards by Degrees, and not only particular Perſons, but whole Nations, and Kings, were converted to the Worſhip of one God. Theſe things are not owing to the *Jewiſh Rabbies*, but to the Diſciples of Jeſus, and their Succeſſors. Thus (*i*) they were made the People of

(*a*) *That he was born in* Bethlehem, &c.] *Mich.* V. 2. *Mat.* II. 1, 2, 3, 4, 5, 6. *Luke* II. 4.

(*b*) *That he began to ſpread*, &c.] *Iſaiah* IV. 1. *Mat.* IV. 12, 13. *Mark* I. 4. *Luke* IV. 14, 15, 16. and in many other Places.

(*c*) *That he healed all kinds of Diſeaſes*, &c.] *Iſaiah* XXXV. 9. LXI. 1. *Matt.* XI. 5. *Luke* IV. 18. and every where elſe. Further, he alſo raiſed the Dead, which *R. Levi Ben Gerſon* reckons among the principal Marks of the Meſſiah.

(*d*) David, &c.] *Pſalm* II. 8. XXII. 28. LXVIII. 32. LXXII. 8, 17.

(*e*) *Iſaiah*, &c.] II. 2. XI. 10. XIV. 1. XIX. 18. XXVII. 13. XXXV. XLII. and XLIII. particularly XLIX. 6. LI. 5. LII. 15. LIV. LV. 4, 5. LX. 3. and following ones, LXV. 1, 2. LXVI. 19. and following.

(*f*) *Zachariah*, &c.] II. 11. VIII. 20. and following. IX. 9, 10. 11. XIV. 16.

(*g*) *Hoſea* &c.] II. 24.

(*h*) *That the Worſhip of falſe Gods*, &c.] *Iſaiah* II. 18, 20. XXXI. 7. XLVI. 1. *Zephaniah* I. 4, 5, 6. *Zach.* XIII. 2.

(*i*) *They were made the People of God*, &c.] *Hoſea* II. 24.

of God who were not so before; and that Prediction of *Jacob*, *Genesis* XLIX. was fulfilled, that before the Civil Power was taken from the Posterity of *Judah*, *Shiloh* should come, (*a*) whom the *Chaldee* and other Interpreters explain to be the Messiah, (*b*) whom foreign Nations also were to obey.

Sect. XVIII. *An Answer to what is alledged, that some things were not fulfilled.*

Here the *Jews* commonly object, that there were some things predicted of the Times of the Messiah, which we do not see fulfilled. But those which they alledge are obscure, and may have a different Signification; for which we ought not to reject those that are plain; such as the Holiness of the precepts of Jesus; the Excellency of the Reward; the Plainness of Speech in which it was delivered; to which we may add the Miracles; and all together ought to engage us to embrace his Doctrine. In order to understand aright (*c*) the Prophecies of the sealed Book, as it is commonly called,

(*a*) *Whom the* Chaldee, &c.] Both *Jonathan*, the Author of the *Jerusalem* Paraphrase, and the Writers of the *Talmud*, in the Title concerning the Council; *Bereschith Rabba*, *Jakumnus* on the *Pentateuch*, *Rabbi Solomon*, and others, שבט, which the *Jews* now would have to be a Rod of Chastisement; the *Targum* in *Chaldee* explains by שלטן, and the *Greeks* ἄρχων, *a Governor*; *Aquilla* σκῆπτρον, a Scepter; *Symmachus*, ἐξουσία, *Power*. And שילה is explained by בנו his Son, by the *Chaldee R. Siloh*, *R. Bechai*, *R. Solomon*, *Abeneſdras* and *Kimchi*. *See* what is excellently said concerning this Place in *Chrysostom* in his Discourse, that Christ is God.

(*b*) *Whom foreign Nations also were to obey*, &c.] See the forecited Place of *Isaiah* XI. 10. which affords light to this.

(*c*) *The Prophecies of the sealed Book*, &c] *Isaiah* XXIX. 11. *Dan.* XII. 4, 9. and *Jacchiades* upon them. See *Chrysostom*'s Dissertation about this Matter, Discourse II. why the Old Testament is obscure.

called, there is many Times need of ſome Divine Aſſiſtance, which is juſtly with-held from thoſe, who neglect thoſe things that are plain. Now that thoſe Places which they object, may be variouſly explained, they themſelves are not ignorant of: And if any one cares to compare the ancient Interpreters, (*a*) who were in the *Babyloniſh* Captivity, or elſewhere, concerning the times of Jeſus; with thoſe who wrote after the Name of the Chriſtians began to be hated amongſt the *Jews*; he will find that Partiality was the Cauſe of new Explications; and that thoſe which were formerly received, agreed very well with the Senſe of the Chriſtians. They are not ignorant themſelves, that many Things in the Sacred Writings are not to be underſtood according to the ſtrict Propriety of the Words, (*b*) but in a figurative Senſe; (*c*) as when God is ſaid to have deſcended; when (*d*) Mouth, (*e*) Ears, (*f*) Eyes, and (*g*) Noſe are

(*a*) *Who were in the* Babyloniſh *Captivity*, &c.] *Grotius* ſeems to have reſpect to the *Chaldee* Interpreters of the Old Teſtament, and to ſpeak according to the Opinion of the *Jews*, who thought them older than they were. See *Brian Walton*'s *Prolegomena* to the Polyglot Bible, Ch. XII.

(*b*) *But in a figurative Senſe*, &c.] Thus *Maimonides* in his Iſt Book, would have that Place of *Iſaiah* XI. 6. of the times of the Meſſiah underſtood *Allegorically*; and thus *David Kimchi* ſpeaks of the ſame Place of *Iſaiah*, who alſo ſays the ſame of *Jeremiah* II. 15. V. 6.

(*c*) *As when God is ſaid to have deſcended*, &c.] As *Gen.* XI 5. XVIII. 12.. See *Maimonides* of theſe and the like Forms of Speech, in his Guide to the Doubting, Part I. Ch. 10, 11. and 29, and following; and alſo upon *Deut.* where he ſpeaks of the King. In the Cabaliſtical Book, *Nezacl Iſrael* ſays, that the things belonging to the Meſſiah would be heavenly.

(*d*) *Mouth*, &c.] As *Jeremiah* IX. 12.

(*e*) *Ears*, &c.] As *Pſalm* XXXI. 3. XXXIV. 16.

(*f*) *Eyes*, &c.] In the Place of the forecited Pſalm.

(*g*) *Noſe*, &c.] *Pſalm* XVIII. 9. *Jerem.* XXXII. 37.

are aſcribed to him. And what hinders but that many things, ſpoken of the times of the Meſſiah, may be explained in this manner? As (*a*) that the Wolf and the Lamb, the Leopard and the Kid, the Lion and the Calf, ſhould lie down together; that a young Child ſhould play with the Snakes; (*b*) that the Mountain of God, ſhould riſe higher than the reſt of the Mountains; that Strangers ſhould come thither to perform holy Rites. There are ſome Promiſes which appear, from the foregoing and following Words, or from their own Senſe, to contain in them a tacit Condition. Thus God promiſed many things to the *Hebrews*, if they would receive and obey the Meſſiah when he came; which if they do not come to paſs, they muſt impute it to themſelves. And if there be any, which are expreſsly and unconditionally promiſed, and are not yet fulfilled, they may yet be expected. For it is agreed even amongſt the *Jews*, (*c*) that the Time or Kingdom of the Meſſiah was to continue to the End of the World.

Sect. XIX. *And to that which is objected, of the low Condition and Death of Jeſus.*

Many are offended at the mean Condition of Jeſus, but without any Reaſon; for God ſays every where in the ſacred Writings, (*d*) that he exalteth the Humble, and caſteth down the Proud. (*e*) *Jacob*

(*a*) *That the Wolf and the Lamb*, &c.] In the foremention-ed place of *Iſaiah* XI. 6. and following Verſes.

(*b*) *That the Mountain of God*, &c.] *Iſaiah* II. *Micah* IV. 1. and following.

(*c*) *That the Time or Kingdom of the Meſſiah*, &c.] *Perek Cozlek*, p. 97.

(*d*) *That he exalteth the Humble*, &c.] 1 *Kings* II. 8. *Pſalm* XXXIV. 19. *Proverbs* XI. 2. *Iſaiah* LVII. 15. LXVI. 2.

(*e*) Jacob *went over* Jordan, &c.] *Gen.* XXXII. and following.

cob went over *Jordan*, carrying nothing with him but his Staff, and returned thither again enriched with great Plenty of Cattle. *Moſes* was baniſhed, and poor, and a Feeder of Cattle, (*a*) when God appeared to him in the Buſh, and made him Leader of his People; (*b*) *David* alſo, when he was feeding his Flock, was called to be King; and the Sacred Hiſtory is full of other ſuch like Examples. And of the Meſſiah, we read that he was to be (*c*) a joyful Meſſenger to the Poor, (*d*) that he ſhould not lift up his Voice in the Street, nor make uſe of Contention, but ſhould act mildly, ſo as to ſpare a ſhaking Reed, and to cheriſh the Heat which remained in the ſmoaking Flax. Neither ought his other Hardſhips, and Death itſelf, to render him more odious to any one. For God often permits pious Men, not only to be vexed by the Wicked, (*e*) as *Lot* was by the Men of *Sodom*, but alſo to be killed; as is manifeſt (*f*) in the Example of *Abel*, ſlain by his Brother; (*g*) of *Iſaiah*, who was cut in pieces; (*h*) of the *Maccabees* Brethren, tormented to Death with their Mother. The *Jews* themſelves ſing the LXXIXth *Pſalm*;

(*a*) *When God appeared to him in the Buſh*, &c.] *Exod.* III.

(*b*) David *alſo when he was feeding his Flock*, &c.] 1 *Sam.* XVI. 7, 11.

(*c*) *A joyful Meſſenger to the Poor*, &c.] *Iſaiah* LXI. 1. *Matt.* XI. 5. and *Zach.* IX. 9.

(*d*) *That he ſhould not lift up his Voice*, &c.] *Iſaiah* XLII. 2, 3, 4. *Matt.* XII. 19, 20.

(*e*) *As* Lot *was by the Men of* Sodom, &c.] *Gen.* XIX.

(*f*) *In the example of* Abel, &c.] *Gen.* IV.

(*g*) *Of* Iſaiah, *who was cut in Pieces*, &c.] So ſays the Tradition of the *Jews*, to which the Author to the *Hebrews* has reſpect, XII. 37. and *Joſephus* X. 4. *Chalcidius* on *Timæus*. *As the Prophets by wicked Men, one cut in pieces, another overwhelmed with Stones.*

(*h*) *Of the* Maccabees *Brethren*, &c.] 2. *Maccab.* VII. *Joſephus* in his Book, *Of the Government of Reaſon.*

Pſalm; in which are theſe Words: *They have given the dead Bodies of thy Servants to the Fowls of the Air, and the Remains of them whom thou loveſt, to the Beaſts: They have poured out their Blood within the Walls of* Jeruſalem, *and there was none to bury them*, and ſo on. And that the Meſſiah himſelf was to arrive at his Kingdom, and to the Power of beſtowing on his Diſciples the greateſt good Things, through Troubles and Death, no Body can deny, who reads thoſe Words of *Iſaiah* with an attentive Mind, (*a*) Ch. LIII. *Who hath believed our Report, and who hath acknowledged the Power of God? And that for this Reaſon, becauſe he hath ariſen in the Sight of God as a tender Plant, as Graſs out of the Sandy Ground: there is no Beauty or Comelineſs in his Countenance, neither if you look upon him, is there any Thing delightful; he was expoſed to Contempt, and was as the moſt deſpiſed amongſt Men; he endured many Sorrows, many Griefs: All Men turned away themſelves from him; he was ſo much deſpiſed as to be thought of no Value*; (*b*) *but indeed he hath endured our Diſeaſes, he hath borne our Calamities. We eſteemed him as ſtruck from Heaven, as ſmitten and afflicted of God: But he was wounded for our Sins, he was bruiſed for our Crimes*; (*c*) *the Puniſhment which ſhould procure Safety for us, was laid on him; his Stripes were a Remedy for us, for aſſuredly we have all wandered to and fro like Sheep; God hath inflicted on him the Puniſhment*

(*a*) *Chap.* LIII. &c.] Which place is interpreted of the Meſſiah, by the *Chaldee* Paraphraſt, and the *Babyloniſh Gemara*, entitled concerning the Council.

(*b*) *But indeed he hath endured our Diſeaſes*, &c.] *Abarbanel* upon this Place, tells us, that by Diſeaſes, are to be underſtood any Evils.

(*c*) *The Puniſhment which ſhould procure Safety for us*, &c.] *Rabboth*, and *Solomon Jarchi*, on the *Gemara*, entitled concerning the Council, explain theſe Words concerning the Meſſiah.

niſhment due to our Crimes. And yet when he was afflicted and grievouſly tormented, he did not lift up his Voice, but was ſilent as a Lamb going to be ſlain, and a Sheep to be ſhorn. After Bonds, after Judgment, he was taken from among Men; but now who can worthily declare the Continuance of his Life? He was taken out of this Place wherein we live; but this Evil befel him for the Sins of my People. He was delivered into the Hands of powerful and wicked Men, even unto Death and Burial, when he had done no Injury to any one, nor was Deceit ever found in his Speech: But although God permitted him to be thus far bruiſed and afflicted with Pains, (a) *yet becauſe he has made himſelf a Sacrifice for Sin,* (b) *he ſhall ſee his Poſterity, he ſhall live a long Life; and thoſe Things which are acceptable to God, ſhall happily ſucceed through him; Seeing himſelf freed from Evil, ſays God,* (c) *he ſhall be ſatisfied with Pleaſure, and that principally for this Reaſon, becauſe by his Doctrine my righteous Servant ſhall acquit many, bearing himſelf their Sins. I will give him a large Portion* (d) *when the Spoil ſhall be divided amongſt the Warriors; becauſe he ſubmitted himſelf to Death, and was*

(a) *Yet becauſe he has made himſelf a ſacrifice*, &c.] *Alſeck* ſays, that Evils borne with a willing mind are here ſpoken of.

(b) *he ſhall ſee his Poſterity*, &c.] *Alſeck* here ſays, that by the Word Seed in the *Hebrew*, is meant Diſciples. Thus the Seed of the Serpent is by the *Hebrews* interpreted the *Canaanites*; and ſo ſome underſtand it to mean *their Children*, *Iſa.* VIII. 18. as the *Jeruſalem Talmud* obſerves, under the Title concerning the Council.

(c) *He ſhall be ſatisfied with Pleaſure*, &c.] *Abarbanel* refers theſe Words to a future Age.

(d) *When the Spoil ſhall be divided*, &c.] The *Babyloniſh Gemara* entitled סוכה, tells us that theſe Words are to be underſtood in a ſpiritual Senſe. *Alſeck* upon this Place ſays, that by Spoils are to be underſtood the Honours and Rewards of wiſe Men.

was reckoned amongſt the Wicked; and when he bore the Puniſhment of other Men's Crimes, he made himſelf a Petitioner for the Guilty. Which of the Kings or Prophets can be named, to whom theſe Things will agree? Certainly none of them. And as to what the modern *Jews* conceit, that the *Hebrew* People themſelves are here ſpoken of, who being diſperſed into all Nations, ſhould by their Example and Diſcourſe make Proſelytes; this Senſe, in the firſt Place, is inconſiſtent with many Teſtimonies of the ſacred Writings, which declare, (*a*) that no Misfortunes ſhould befal the *Jews*, which, and much greater than which, they have not deſerved by their Actions. Further, the Order itſelf of the Prophetick Diſcourſe, will not bear ſuch an Interpretation. For the Prophet, or, which ſeems more agreeable to that Place, God ſays, *This Evil hath happened to him for the Sins of my People.* Now *Iſaiah*'s People, or God's People, are the *Hebrew* People; wherefore he who is ſaid by *Iſaiah*, to have endured ſuch grievous Things, cannot be the ſame People. The ancient *Hebrew* Teachers more rightly confeſſed, that theſe Things were ſpoken of the Meſſiah; which when ſome of the latter ſaw, (*b*) they imagined two Meſſiahs; one of which they call the Son of *Joſeph*, who endured many Evils, and a cruel Death; the other the Son of *David*, to whom all things ſucceeded proſperouſly; (*c*) tho' it is much eaſier, and more agreeable

(*a*) *That no Misfortunes ſhould befal the* Jews, &c.] This appears from thoſe Places of the Prophets cited above, and from *Daniel* IX. and *Nehemiah* IX. To which we may add, that he of whom *Iſaiah* ſpeaks, was to pray to God for the Heathens, which the *Jews* do not do.

(*b*) *They imagined two Meſſiahs*, &c.] See the *Talmud*, entitled *Succha*, *R. Solomon*, and *R. David Kimchi*.

(*c*) *Though it is much eaſier* &c.] Which *Abarbanel* follows, not in one Place only, on this Chap. of *Iſaiah*.

able to the Writings of the Prophets, to acknowledge one, who arrived at his Kingdom through Adverſity and Death, which we believe concerning *Jeſus*, and which the Thing itſelf ſhews us to be true.

Sect. XX. *And as though they were good Men who delivered him to Death.*

Many are with-held from embracing the Doctrine of *Jeſus*, out of a prejudiced Notion they have entertained of the Virtue and Goodneſs of their Forefathers, and eſpecially of the Chief Prieſts; who condemned *Jeſus*, and rejected his Doctrine, without any juſt Reaſon. But what ſort of Perſons their Forefathers often were; that they may not think I falſely ſlander them, let them hear in the very Words of the Law, and of the Prophets, by whom they are often called (*a*) Uncircumciſed in Ears and Heart; (*b*) a People who honoured God with their Lips, and with coſtly Rites, but their Mind was far removed from him. It was their Forefathers, (*c*) who were very near killing their Brother *Joſeph*, and who actually ſold him into Bondage; it was their Forefathers alſo, (*d*) who made *Moſes*, their Captain and Deliverer, whom the Earth, Sea and Air obeyed, weary of his Life by their continual Rebellions; (*e*) who deſpiſed the Bread ſent from Heaven; (*f*) who complained as if they were in

(*a*) *Uncircumciſed in Ears and Heart*, &c.] *Jerem.* IV. 4. VI. 20.

(*b*) *A People who honoured God with their Lips*, &c.] *Deut.* XXXII. 5, 6, 15, 28. *Iſaiah* XXIX. 13. *Amos* V. 21. *Ezekiel* XVI. 3.

(*c*) *Who were very near killing their Brother*, &c.] *Geneſ.* XXXVIII.

(*d*) *Who made Moſes*, &c.] The Places are obſerved before in the IId Book.

(*e*) *Who deſpiſed the Bread*, &c.] *Numb.* XI. 6.

(*f*) *Who complained as if they were in extreme Want*, &c.] In the forecited XIth Chap. towards the End.

in extreme Want, when they could ſcarce contain within them the Birds they had eaten. It was their Forefathers (*a*) who forſook the great and good King *David*, to follow his rebellious Son: It was their Forefathers (*b*) who ſlew *Zacharias*, the Son of *Jehoida*, in the moſt Holy Place, making the very Prieſt himſelf a Sacrifice of their Cruelty. (*c*) And as to the High Prieſts, they were ſuch as treacherouſly deſigned the Death of *Jeremiah*, and had effected it, if they had not been hindered by the Authority of ſome of the Rulers; however, they extorted thus much, (*d*) that he ſhould be held a Captive till the very Moment the City was taken. If any one think that they who lived in the Times of *Jeſus* were better, *Joſephus* can free them from this Miſtake, who deſcribes their moſt horrid Crimes, and their Puniſhments, which were heavier than any that were ever heard of; and yet, as he himſelf thinks, (*e*) beneath what they deſerved. Neither are we to think better of the Council, eſpecially when at that Time the Members of it were not admitted, according to the ancient Cuſtom, by the Impoſition of Hands, but were wont to be choſen (*f*) at the Will of great Men; as the Chief Prieſts alſo were, whoſe Dignity was not now perpetual, (*g*) but yearly, and oftentimes purchaſed.

So

(*a*) *Who forſook the great and good King* David, &c.] 2. *Sam.* XV.

(*b*) *Who ſlew* Zacharias, &c.] 2 *Chron.* XXIV. 21.

(*c*) *And as to the High Prieſts*, &c.] *Jer.* XXVI.

(*d*) *That he ſhould be held a Captive*, &c.] *Jer.* XXXVIII.

(*e*) *Beneath what they deſerved*, &c.] He ſays, no other City ever endured ſuch Calamities, nor was there ever any Age ſo fruitful of all kinds of Wickedneſs. The *Jews* brought greater miſchiefs upon themſelves, than the *Romans* did, who came to expiate their Crimes.

(*f*) *At the Will of great Men*, &c.] *Joſephus* XIV. 9.

(*g*) *But yearly and oftentimes purchaſed*, &c.[*Joſephus* XVIII. 3, and 6.

So that we ought not to wonder that Men ſwelled with Pride, whoſe Avarice and Ambition was inſatiable, ſhould be enraged at the Sight of a Man, who urged the moſt Holy Precepts, and reproved their Lives by their Difference from his. Nor was he accuſed of any Thing, but what the beſt Men of old were; (*a*) Thus *Micaiah*, who lived in the Time of *Jehoſaphat*, was delivered to Priſon, for reſolutely aſſerting the Truth againſt four hundred falſe Prophets. (*b*) *Ahab* charged *Elijah*, juſt as the Chief Prieſts did *Jeſus*, with being a Diſturber of the Peace of *Iſrael*. (*c*) And *Jeremiah* was accuſed, as *Jeſus* was, of propheſying againſt the Temple. To which may be added, what the antient *Hebrew* Teachers (*d*) have left us in Writing, that in the Times of the Meſſiah, Men would have the Impudence of Dogs, the Stubbornneſs of an Aſs, and the Cruelty of a wild Beaſt. And God himſelf, who ſaw long before, what ſort of Men many of the *Jews* would be, in the Times of the Meſſiah;

(*a*) *Thus* Micaiah, &c.] 2 *Kings* XXII.

(*b*) *Ahab charged* Elijah, &c.] 1 *Kings* XVIII. 17. *Ahab* ſaid to *Elijah*, *art not thou he that troubles* Iſrael? And thus the High Prieſts ſaid of *Jeſus*, *Luke* XXIII. 2. *We found this Man a Troubler of* Iſrael.

(*c*) *And* Jeremiah *was accuſed*, &c.] *Jer.* VII. 4. and following XXVI. 6, 11.

(*d*) *Have left us in Writing*, &c.] See the *Talmud*, concerning the Council; *Kelmboth* and *Sota*. *R. Solomon* on the forementioned Title, concerning the Council, *c. Helech*; and the *Talmud*, entitled concerning Weights. And alſo the Tradition of *Rabbi Judah*, in the *Gemara*, on the ſame Title, concerning the Council, *c. Helech*. "At that time when the "Son of *David* ſhall come, "the Houſe that was appoint-"ed of God, ſhall be made a "Brothel Houſe." See *Jeremiah* X 21. XIX. 14. (Here was a great Miſtake, for the *Maſoreth* was put inſtead of the *Gemara*, for theſe Words are to be found in the *Gemara*. ch. XI. entitled concerning the Council. *At that Time, when the Son of* David *ſhall come, the Houſe of aſſembling together.* ביתהמ־ער, *ſhall be made a Brothel Houſe*, Ed. *Cocceius*, Sect. 27. *Le Clerc*)

Messiah; foretold that they (*a*) who were not his People, should be admitted to be his People (*b*) and that out of every City and Village of the *Jews* not above one or two should go up to the Holy Mountain; but that what was wanting in their Number, should be filled up by Strangers. And also (*c*) that the Messiah should be the Destruction of the *Hebrews*; but that this Stone which was rejected by the Master-Builders, should be put in the Chief Place, to hold the whole Fabrick together.

Sect. XXI. *An Answer to the Objection of the Christians worshipping many Gods.*

It remains that we answer two Accusations, which the *Jews* assault the Doctrine and Worship of the Christians with. The first is this; they affirm that we worship many Gods: But this is no more than an odious Explication of a Doctrine which appears strange to them. For there is no more Reason why this should be objected against the Christians, (*d*) than against *Philo* the *Jew*, who often affirms, that there

(*a*) *Who were not his People*, &c.] *Hosea* II. 24.

(*b*) *And that out of every City*, &c.] *Jerem.* III. 14, 17. And *Isaiah* LIII.

(*c*) *That the Messiah should be the Destruction*, &c.] *Isa.* VIII. 14. *Psalm* CXVIII. 22.

(*d*) *Than against* Philo *the* Jew, &c.] Concerning the Sacrifices of *Abel* and *Cain*. "When God, attended with "his two principal Powers, "Government and Goodness; "Himself, who is one only, "being between them, he "framed three Conceptions in "the contemplative Soul: each "of which can by no Means "be comprehended, for his "Powers are unlimited, they "each contain the Whole." Afterwards he calls *Government*, *Power*; and *Goodness* he calls *Beneficence*; and says, that they are not pronounced by a pious Mind, but kept in silent Secrecy. And the same we find, in his Book of Cherubim. In the IId Book of the Husbandry of *Noah*, he mentions *Existence*, *the Governing Power*, *The Merciful Power*. *Maimonides*, in the Beginning of his Book of Fundamentals, and after him *Joseph Albo*, distinguish

there are three Things in God; and he calls the *Reason* (*a*) or *Word of God*, the *Name of God*, (*b*) the Maker of the World; (*c*) not unbegotten, as is God the Father of all; not yet begotten in like Manner as Men are: The ſame is likewiſe called (*d*) the Angel, or the Embaſſador, who takes Care of the Univerſe; by *Philo* himſelf; and by (*e*) *Moſes* the Son of

ſtinguiſh in God, *that which underſtandeth*; *that by which any thing is underſtood*; *and the Underſtanding*. We find ſomething belonging to this Matter in *Abeneſdras*, on *Gen.* XVIII. and *Maimonides*'s Guide to the Doubting, Part I. ch. 68.

(*a*) *Or Word of God*, &c.] In his Allegories, and of the Confuſion of Tongues.

(*b*) *The Maker of the World*, &c.] In his Allegories: "His "Word, by making uſe of "which, as of an Inſtrument, "he made the World." Concerning *Cain*. *The Word of God was the Inſtrument, by which it* (The World) *was made*. (The Word λόγος, might better be tranſlated *Reaſon*, here in *Philo*, as I have abundantly ſhown in the Diſſertation on the beginning of St. *John*. *Le Clerc*.)

(*c*) *Not unbegotten, as is God, the Father of all*, &c.] The Place is in the Book entitled, *Who ſhall inherit Divine Things*. The ſame Word is called by *Philo*, the Image of God, in his Book of Monarchy; and in that of Dreams ſent by God; ſometimes ἀπεικόνισμα, *the Reſemblance*, as in the Book, intitled, *The Wicked lay Snares for the Righteous*. Sometimes χαρακτὴρ, *the Form*, as in Book II. of Agriculture, Compare *John* I. *Heb.* I, 3.

(*d*) *The Angel, or the Embaſſador*, &c.] He calls him Ἄγγελος, *Angel*, in his Allegories, and in his Book of *Cherubin*; Ἀρχάγγελος *Archangel*, in his Book entitled, *Who ſhall inherit Divine good Things*, and in his Book *of the Confuſion of Tongues*. And the ſame is called *Angel*, and יהוה *Jehovah*, by *R. Samuel* in *Mechor Chaim*.

(*e*) Moſes *the Son of* Nehemannus, &c.] The learned *Maſius* has tranſlated his Words thus, on the Vth ch. of *Joſhua*, "That Angel, to ſpeak "the Truth, is the Angel, "the Redeemer, of whom it "is written; becauſe my Name "is in him. That Angel, I "ſay, who ſaid to *Jacob*, I "am the God of *Bethel*; He "of whom it is ſaid, And God "called *Moſes* out of the Buſh. "And he is called an Angel, "becauſe he governs the "World. For it is written, "*Jehovah* (*that is the Lord* "*God*) brought us out of *E*-"*gypt*; and in other Places, "he ſent his Angel, and "brought us out of *Egypt*:

"Beſides

of *Nehemannus:* (*a*) Or againſt the *Cabaliſts*, who diſtinguiſh God into three Lights, and ſome of them by the ſame Names as the Chriſtians do, of the Father, Son or Word, and Holy Ghoſt. And to take that, which is chiefly allowed amongſt all the *Hebrews*; That Spirit by which the Prophets were moved, is not any created Thing, and yet is diſtinguiſhed from him that ſent it; as likewiſe that which is (*b*) commonly called the *Shecinah*. Now many

" Beſides it is written, And " the Angel of his Preſence " hath made them ſafe. Name- " ly, That Angel which is " the Preſence of God, con- " cerning whom it is ſaid, my " Preſence ſhall go before, and " I will cauſe thee to reſt. " Laſtly, this is that Angel of " whom the Prophet ſaid, And " ſuddenly the Lord whom ye " ſeek, ſhall come into his " Temple, even the Angel of " the Covenant, whom ye de- " ſire." And again, other Words of the ſame Perſon to this Purpoſe: " Conſider di- " ligently what thoſe Things " mean; for *Moſes* and the *If-* " *raelites* always wiſhed for the " firſt Angel; but they could " not rightly underſtand who " he was. For they had it " not from others, nor could " they arrive fully at it by " prophetick Knowledge. But " the Preſence of God, ſigni- " fies God himſelf, as is con- " feſſed by all Interpreters; " neither could any one un- " derſtand thoſe Things by " Dreams, unleſs he were " ſkilled in the Myſteries of " the Law." And again, " My Preſence ſhall go before, " that is, the Angel of the " Covenant whom ye deſire, " in whom my Preſence will " be ſeen. Of whom it is " ſaid, I will hear thee in an " acceptable Time; for my " Name is in him, and I will " make thee to reſt; or I will " cauſe him to be kind and " merciful to thee. Nor ſhall " he guide thee by a rigid " Law, but kindly and gent- " ly." Compare with this, what we find in *Manaſſes Conciliator*, in the XIXth *Queſt.* on *Geneſis*. (The Name of this *Rabbi*'s Father, may better be pronounced *Nachman*, for it is written נחכון, *Nahhman.*)

(*a*) *Or againſt the* Cabaliſts, &c.] See the Appendix to *Schindler's Hebrew Lexicon*, in the Characters אבו. And the Book called *Schep-tal* ſays, ספרות *Siperoth*, *Number* in God does not deſtroy his Unity.

(*b*) *Commonly called the* Schechinah, &c.] And they diſtinguiſh it from the Holy Ghoſt. See the *Jeruſalem Gemara*, entitled concerning Inſtructions, ch. 3. And the

(*a*) many of the *Hebrews* have this Tradition, that that Divine Power which they call *Wiſdom*, ſhould dwell in the Meſſiah; (*b*) whence the *Chaldee* Paraphraſt calls the Meſſiah, the *Word of God*; as the Meſſiah is alſo called by *David*, and others, (*c*) by the venerable Name of God, (*d*) and alſo of Lord.

Sect. XXII. *And that human Nature is worſhipped by them.*

To the other Objection they make againſt us, namely, that we give the Worſhip due to God, to a Being made by God; the Anſwer is ready: For we ſay, that we pay no other Worſhip or Honour

Babyloniſh Gemara, entitled *Jomach* 1. *R. Jonathan* in his Preface to *Ecka Rabthi* ſays, that the *Schechinah* remained three Years and a half upon Mount *Olivet*, expecting the Converſion of the *Jews*; which is very true, if we apprehend him right.

(*a*) *Many of the* Hebrews *have this Tradition*, &c.] Rabbi *Solomon*, on *Geneſis* XIX. 18. acknowledges, that God can take upon him human Nature, which he thinks was formerly done for a Time; to which agrees the *Talmud*, entitled *Schebnoth* and *Sabbathoth*.

(*b*) *Whence the* Chaldee *Paraphraſt*, &c.] As *Hoſea* XII. (But they are miſtaken who think that the *Chaldee* Paraphraſt means any Thing elſe by the *Name of God*, but God himſelf; as a very learned Man hath ſhewn, in the *Balance of Truth*, publiſhed in the Year 1700. a long Time after the Author's Death. *Le Clerc.*)

(*c*) *By the venerable Name of God*, &c.] Namely, יהוה *Jehovah*, *Jonathan* and *David Kimchi* on *Jeremiah* XXIII. 6. with which agrees *Abba* in *Ecka Rabbatbi*. יהוה צבאות *Jehovah Sabaoth*, *Zachariah* XIV. 16. The Talmud in *Taanith* from *Iſaiah*, XXV, 9. ſaith, in that Time God, יהוה *Jehovah*, ſhall be ſhewn, as it were with the Finger.

(*d*) *And alſo of Lord*, &c.] אלהים *Elohim*, *Pſal.* XLV. 7. which *Pſalm*, the *Chaldee* Paraphraſt there owns, treats of the Meſſiah, as he did before in that Place of *Iſaiah* now cited Alſo ארון *Adonai* in *Pſalm* CX. which treats of the Meſſiah, as will preſently appear.

nour to the Meſſiah, (*a*) but what we are commanded in *Pſalm* II. and CX. the former of which, was fulfilled in *David* only in an incomplete Manner, and belong'd more eminently to the Meſſiah, (*b*) as *David Kimchi*, a great Enemy to the Chriſtians, acknowledges; and the latter, cannot be explained of any other but the Meſſiah. For the Fictions of the latter *Jews*; ſome of *Abraham*, ſome of *David*, and others of *Hezekiah*; are very trifling. The *Hebrew* Inſcription ſhews us, that it was a Pſalm of *David*'s own. Therefore what *David* ſays *was ſaid to his Lord*, cannot agree to *David* himſelf, nor to *Hezekiah*, who was of the Poſterity of *David*, and no Way more excellent than *David*. And *Abraham* had not a more excellent Prieſthood; nay, *Melchiſedec* gave him a Bleſſing, (*c*) as inferior to himſelf. But both this, and that which is added, concerning (*d*) a Scepter's coming out of *Sion*, and extending to the moſt diſtant Places, plainly agrees to the Meſſiah; (*e*) as is clear from thoſe Places which, without doubt, ſpeak of the Meſſiah; neither did the ancient *Hebrews* and Paraphraſts underſtand them otherwiſe. Now that *Jeſus* of *Nazareth*, was truly the Perſon, in whom theſe Things were fulfilled; I could believe upon the Affirmation of his Diſciples only, upon the Account of their great Honeſty; in the ſame Manner, as the *Jews* believe *Moſes*, without any other Witneſs in thoſe Things

(*a*) *But what we are commanded*, &c.] The very learned Rabbi *Saadia* explains theſe Places, and *Zachariah* IX. 9. of the Meſſiah.

(*b*) *As* David Kimchi, &c.] This ſame IId Pſalm is expounded of the Meſſiah, by *Abraham Eſdras*, and *R. Jonathan* in *Bereſith Rabba*.

(*c*) *As inferior to himſelf*, &c.] And received the Tythe of him by a Sacerdotal Right, *Gen.* XIV. 19, 20.

(*d*) *A Scepter's coming out of* Sion, &c.] *Pſalm* CX. 2.

(*e*) *As is clear from thoſe Places*, &c.] As *Geneſis* XLIX. 10. and thoſe before cited out of the Prophets.

Things which he ſays were delivered to him from God. (*a*) But there are very many and very ſtrong Arguments beſides this, of that exceeding Power which we affirm *Jeſus* to have obtained. He himſelf was ſeen by many after he was reſtored to Life: He was ſeen to be taken up into Heaven: Moreover Devils were caſt out, and Diſeaſes healed, by his Name only; and the Gift of Tongues was given to his Diſciples; which Things *Jeſus* himſelf promiſed, as Signs of his Kingdom. Add to this, that his Scepter, that is, the Word of the Goſpel, came out of *Sion*, and, without any human Aſſiſtance, extended itſelf to the utmoſt Limits of the Earth, by the Divine Power alone; and made Nations and Kings ſubject unto it, as the *Pſalms* expreſly foretold. The Cabaliſtical *Jews* (*b*) made the Son of *Enoch* a certain Middle Perſon betwixt God and Men, who had no Token of any ſuch great Power. How much more reaſonable then is it, for us to do it to him, who gave us ſuch Inſtructions! Neither does this at all tend to the leſſening of God the Father, (*c*) from whom this Power of *Jeſus* was derived,

(*a*) *But there are very many*, &c.] See them handled before in the ſecond Book; and what is ſaid in the Beginning of this Book.

(*b*) *Made the Son of* Enoch, &c.] The Name which the *Hebrews* give him, is, מטטרון *Metator*. So the *Latins* call him, who prepares the Way for the King. Thus *Lucan*.

As Harbinger, to the Heſperian *Fields, I boldly come.*

Vegetius, Book II. ſays, They were called *Metatores, Harbingers in the Camps, who went before and choſe a Place fit for the Camp.* And thus *Suidas*: Μέλατωρ *A Harbinger, is a Meſſenger, who is ſent before from the Prince.* (The Rabbies rather call it *Metatron* מטטרון concerning which ſee *John Buxtorf*'s Chaldee and Rabbical Lexicon.)

(*c*) *From whom this Power*, &c.] As himſelf confeſſes, *John* V. 19, 30, 36, 43. VI, 38, 57. VIII, 28, 43. X. 18, 29.

derived, (*a*) and to whom it will return, (*b*) and whose Honour it serves.

Sect. XXIII. *The Conclusion of this Part, with a Prayer for the* Jews.

It is not the Design of this Treatise, to examine more nicely into these Things; nor had we treated of them at all, but to make it appear, that there is nothing in the Christian Religion, either impious or absurd, which any Man can pretend against embracing a Religion recommended by so great Miracles, whose Precepts are so virtuous, and whose Promises are so excellent. For he who has once embrac'd it, ought to consult those Books, which we have before shewn to contain the Doctrines of the Christian Religion, for particular Questions. Which that it may be done, let us beseech God, that he would enlighten the Minds of the *Jews* with his own Light, and render those Prayers effectual, (*c*) which Christ put up for them, when he hung upon the Cross.

29. XIV. 28, 31. XVI. 28. XX. 21. And the Apostle to the *Heb.* V 5. *Rom.* VI. 4. 1 *Cor.* XI. 4.

(*a*) *And to whom it will return*, &c.] As the Apostle confesses, 1 *Cor.* XV. 24.

(*b*) *And whose Honour it serves*, &c.] *John* XIII. 31. XIV. 13. *Rom.* XVI. 27. Therefore the *Talmud*, entitled, Concerning the Council, denies *Jesus* to be the Name of an Idol; seeing the Christians in honouring him have a Regard to God the Maker of the World,

(*c*) *Which Christ put up for them*, &c.] *Luke* XXIII. 34.

BOOK VI.

SECT. I. *A Confutation of Mahometaniſm; the Original thereof.*

INSTEAD of a Preface to this Sixth Book, which is deſigned againſt the Mahometans; it relates the Judgments of God againſt the Chriſtians, down to the Original of Mahometaniſm; namely, (*a*) how that ſincere and unfeigned Piety, which flouriſhed amongſt the Chriſtians, who were moſt grievouſly afflicted and tormented; began by Degrees to abate; after *Conſtantine* and the following Emperors had made the Profeſſion of the Chriſtian Religion, not only ſafe but honourable; but having as it were (*b*) thruſt the World into the Church, firſt, (*c*) the Chriſtian Princes waged

(*a*) *How that ſincere and unfeigned Piety*, &c.] See *Ammianus Marcellinus*, at the End of the Twenty-firſt Book concerning *Conſtantius*: "And above all, he was very ready "to take away what he had "given; confounding the Chriſtian Religion, which is perfect and ſincere, with old "Wives Fables; by more intricately ſearching into "which, rather than ſeriouſly "ſettling them, he cauſed a "great many Differences; "which ſpreading further, he "kept up by quarrelling about Words; that the Body "of Prelates, who were the "publick Pack-horſes, running "here and there in Synods, "as they call them, might "cut the Nerves of their "Carriage; by endeavouring "to make every Rite conformable to their own Opinion."

(*b*) *Thruſt the World into the Church*, &c.] See what is excellently ſaid about this, in *Chryſoſtom*'s ſecond Moral Diſcourſe on the XIIth Chapter of the 2 *Cor.* after *ver.* 10.

(*c*) *The Chriſtian Princes waged War*, &c] It is a commendable Saying of *Marcian* in *Zonaras*, *That a King ought not to take up Arms, ſo long as he can maintain Peace.*

waged War without Measure, even when they might have enjoyed Peace. (*a*) The Bishops quarrelled

(*a*) *The Bishops quarrelled with each other*, &c.] *Ammianus*, Book XXVII. "The "cruel Seditions of the quarrelsome People, which gave "Rise to this Business, frighted this Man also (*Viventius*, "chief Commissioner of the "Palace) *Damasus* and *Ursicinus*, being above all reasonable Measure, desirous of seizing the Episcopal Chair, "contended with each other "most vehemently by different "Interests; their Accomplices "on each Side carrying on their "Differences as far as Death "and Wounds; which *Viventius* not being able to correct "or soften, being compelled by "a great Force, retired into "the Suburbs; and *Damasus* "overcame in the Contest, the "Party which favoured him, "pressing hard. And it is evident, that in the Palace of "*Sicininus*, where the Assemblies of the Christians "used to be, there were found "the dead Bodies of one hundred thirty seven, slain in "one Day; and it was a long "time before the enraged common People could be appeased. Nor do I deny, when I "consider the City's Pomp, "but that they who are desirous of such things, may lawfully contend, by stretching "their Lungs to the utmost, in "order to obtain what they aim "at: Because when they are "arrived at it, they will be so "secure, that they may enrich "themselves with the Gifts of "Matrons, may sit and ride in "their Chariots, be neatly "dressed, have large Feasts "provided, insomuch that their "Banquets will exceed the "Royal Tables; but such Persons might have been more "truly happy, if they had despised the Grandeur of the "City, which flattered their "Vices; and had lived after "the Manner of some of the "Provincial Bishops; whose "Sparingness in Eating and "Drinking moderately, and "Meanness in Clothes, and "Eyes fix'd on the Ground continually, recommend them "as pure and modest to the "Deity, and to those that "worship him." And a little after; "The chief Justice, "whilst he takes care of the "Government in a higher "Degree; amongst other "things, by manifold Acts of "Integrity and Goodness, "for which he has been famous from the Beginning of "his Youth, has obtained that "which seldom happens; that "at the same time that he is "feared, he does not lose the "Love of his Subjects; which "is seldom very strong towards those Judges they are "afraid of. By whose Authority and just Determinations of Truth, the Tu-

relled with each other moſt bitterly, about the higheſt Places: And, as of old, the (*a*) preferring the Tree of Knowledge to the Tree of Life, was the Occaſion of the greateſt Evils; ſo then nice Enquiries were eſteemed more than Piety, (*b*) and Religion

" mult, raiſed by the Quarrels " of the Chriſtians, was ap- " peaſed; and *Urſicinus* being " driven away, the *Roman* " Subjects grew into a firm " Peace jointly, and with one " Mind; which is the Glory " of an eminent Ruler, regu- " lating many and advan- " tageous things." This was that chief Juſtice of whom *Jerom* tells a Story, not unworthy to be mentioned here; to *Pammachius*, againſt the Errors of *John* of *Jeruſalem*. " The chief Juſtice, that died " when he was deſigned for " Conſul, uſed to ſay jeſtingly " to the holy Pope *Damaſus*; " Make me Biſhop of the City " of *Rome*, and I will be a " Chriſtian immediately." See alſo what the ſame *Ammianus* ſays, Book XV. The *African* Council did not without Reaſon admoniſh the Biſhop of the City of *Rome* thus: " That " we may not ſeem to bring " the vain Arrogance of the " Age, into the Church of " Chriſt, which affords the " Light of Simplicity, and the " Day of Humility, to them " who deſire to ſee God." To which we may add, the noble Epiſtles of the *Roman* Biſhop *Gregory*, truly ſtiled the Great, Book IV. 32, 34, 36. Book VI. 30. Book VII. Indict. 1. Epiſt. 30.

(*a*) *Preferring the Tree of Knowledge*, &c.] *Geneſis* II. and III.

(*b*) *And Religion was made an Art*, &c,] See what was before quoted out of the 21ſt Book of *Ammianus*. The ſame Hiſtorian, Book XXIII. in the Hiſtory of *Julian*, ſays, " And " that his Diſpoſition of things " might produce a more cer- " tain Effect, having admitted " the diſagreeing Prelates of " the Chriſtians, together with " the divided Multitude, into the " Palace; he admoniſhed them " that every one, laying aſide " their civil Diſcords, ſhould " apply himſelf without Fear " to his Religion; which he " urged the more earneſtly, be- " cauſe Liberty is apt to in- " creaſe Diſſenſions; that he " might have the leſs reaſon to " fear the common People, " when they were all of one " Mind, knowing that no " Beaſts are ſo miſchievous " to Mankind, as very many " of the Chriſtians were, " who were ſo outrageous a- " gainſt one another." See alſo *Procopius*, in the Iſt of his Gothicks, to be read with ſome Abatement here, as in other Places. " Embaſſadors " came from *Byzantium*, to " the

Religion was made an Art. The Conſequence of which was, that after the Example of them (*a*) who built the Tower of *Babel*, their raſhly affecting Matters, produced different Languages and Confuſion above them; which the common People taking notice of, many times not knowing which way to turn themſelves, caſt all the Blame upon the Sacred Writings, and began to avoid them, as if they were infected. And Religion began every where to

" the Biſhop of *Rome*, viz. *Hy-*
" *patius* Biſhop of *Epheſus*, and
" *Demetrius* Biſhop of *Phi-*
" *lippi* in *Macedonia*, concern-
" ing an Opinion, which was
" controverted amongſt the
" Chriſtians; though I know
" what Oppoſition they made,
" yet I am very unwilling to
" relate it. For I think it the
" maddeſt Folly, to ſearch
" nicely into the Nature of
" God, and wherein it con-
" ſiſts. For, as I conceive,
" Man cannot fully compre-
" hend human things, much
" leſs thoſe that appertain to
" the Divine Nature. I may
" therefore ſecurely paſs by
" theſe things in Silence, and
" not diſturb what they
" reverence. As for myſelf, I
" can ſay nothing more of
" God, but that he is every
" way good, and upholds all
" things by his Power; he that
" knows more, whether he be
" a Prieſt, or one of the com-
" mon People, let him ſpeak
" it." *Gregoras*, Book XII. cites the Saying of *Lyſis* the *Pythagorean*, and afterwards of *Syneſius*; *That talking Philoſophy among the Vulgar, was the Cauſe of Mens ſo much contemning divine things.* So alſo Book the Xth, he much diſſuades Men from ſuch Diſputes; and ſpeaking of the *Latins* of his time, he ſays, " I blame and con-
" demn the *Italians* highly,
" becauſe they run into divine
" Matters with great Arro-
" gance." Afterwards he adds:
" Amongſt them, the Mecha-
" nicks utter the Myſteries of
" Divinity, and they are all
" as eager of reaſoning Syllo-
" giſtically, as the Cattle are
" of Food and Graſs. Both
" they who doubt of what
" they ought to believe right-
" ly, and they who know not
" what they ought to believe
" nor what they ſay they be-
" lieve; theſe fill all the Thea-
" tres, *Forums*, and Walks, with
" their Divinity, and are not
" aſhamed to make the Sun a
" Witneſs of their *Impudence*."

(*a*) *Who built the Tower of* Babel, &c.] *Gen.* XI. *Mahomet* often reproaches theſe Controverſies of the Chriſtians, particularly in *Azoara*, XXVI. XXXII.

to be placed, not in Purity of Mind, but in Rites, as if *Judaiſm* were brought back again; and in thoſe Things, which contained in them (*a*) more of bodily Exerciſe, than Improvement of the Mind; and alſo in a violent adhering to (*b*) the Party they had choſen; the final Event of which was, that there were every where a great many (*c*) Chriſtians in Name, but very few in Reality. God did not overlook theſe Faults of his People; but from the furtheſt Corners (*d*) of *Scythia*, (*e*) and *Germany*, poured vaſt Armies, like a Deluge upon the Chriſtian World: And when the great Slaughter made by theſe, did not ſuffice to reform thoſe which remained; by the juſt Permiſſion of God, (*f*) *Mahomet* planted in *Arabia* a new Religion, directly oppoſite to the Chriſtian Religion; yet ſuch as did in a good Meaſure expreſs in Words, the Life of a great Part of the Chriſtians. This Religion was firſt embraced by the *Saracens*, who revolted from the Emperor *Heraclius*; whoſe Arms quickly ſubdued *Arabia*, *Syria*, *Palæſtine*, *Egypt*, *Perſia*; and afterwards they invaded *Africa*, and came over Sea into *Spain*. But the Power of the *Saracens* was derived to others,

(*a*) *More of bodily Exerciſe*, &c.] 1 *Tim.* IV. 8. *Coloſ.* II. 23.

(*b*) *The Party they had choſen*, &c.] *Rom.* X. 2. 1 *Cor.* I. 12. and following Verſes.

(*c*) *Chriſtians in Name*, &c.] See *Salvian*, Book III. concerning the Government of God. "Excepting a very few "who avoid Wickedneſs, what "elſe is the whole Body of "Chriſtians, but a Sink of "Vice?"

(*d*) *Of* Scythia, &c.] *Huns*, *Avari*, *Sabiri*, *Alani*, *Enthalites* and *Turks*.

(*e*) *And* Germany, &c.] *Goths*, *Eruli*, *Gepidæ*, *Vandals*, *Franks*, *Burgundians*, *Swedes*, *Almains*, *Saxons*, *Varni* and *Lumbards*.

(*f*) Mahomet *planted in* Arabia, &c] Dr *Prideaux*'s Life of *Mahomet* wrote in *Engliſh*, is very well worth reading, publiſhed at *London*, *anno* 1697. *Le Clerc*.

others, (*a*) particularly to the *Turks*, a very warlike People; who after many long Engagements with the *Saracens*, being deſired to enter into a League, they eaſily embraced a Religion agreeable to their Manners, and transferred the Imperial Power to themſelves. Having taken the Cities of *Aſia* and *Greece*, and the Succeſs of their Arms increaſing, they came into the Borders of *Hungary* and *Germany*.

Sect. II. *The* Mahometans *Foundation overturned, in that they do not examine into Religion.*

This Religion, which was plainly calculated for Bloodſhed, delights much in Ceremonies; (*b*) and would be believed, without allowing Liberty to enquire into it: For which Reaſon the Vulgar are prohibited reading thoſe Books which they account ſacred; which is a manifeſt Sign of their Iniquity. For thoſe Goods may juſtly be ſuſpected, which are impoſed upon us with this Condition, that they muſt not be looked into. It is true indeed, all Men have not like Capacities for underſtanding every thing; many are drawn into Error by Pride, others by Paſſion, and ſome by Cuſtom: (*c*) But the Divine Goodneſs will not allow

(*a*) *Particularly to the* Turks, &c.] See *Leunclavius*'s Hiſtory of *Turkey*, and *Laonicus Chalcocondilas*.

(*b*) *And would be believed*, &c.] See the *Alcoran Azoara* XIII. according to the firſt *Latin* Edition, which for the Reader's ſake, we here follow.

(*c*) *But the Divine Goodneſs will not allow us*, &c.] See the Anſwer to the Orthodox, Queſtion the IVth, among the Works of *Juſtin*. "That it "is impoſſible for him not to "find the Truth, who ſeeks "it with all his Heart and "Power; this our Lord teſti-"fies, when he ſays; he that "aſks receives, he that ſeeks "ſhall find, and to him that "knocks it ſhall be opened." And *Origen* in his XIIIth Book againſt *Celſus*. "He "ought to conſider, that he "who ſees and hears all things, "the

allow us to believe, that the way to eternal Salvation cannot be known by thoſe who ſeek it, without any Regard to Profit or Honour; ſubmitting themſelves, and all that belong to them, to God; and begging Aſſiſtance from him. And indeed, ſince God has planted in the Mind of Man a Power of judging; no Part of Truth is more worthy to employ it about, than that which they cannot be ignorant of, without being in danger of miſſing eternal Salvation.

SECT. III. *A Proof againſt the* Mahometans, *taken out of the ſacred Books of the* Hebrews *and* Chriſtians; *and that They are not corrupted.*

MAHOMET and his Followers confeſs, (*a*) that both *Moſes* (*b*) and *Jeſus* were ſent by God; and that they who firſt propagated the Inſtitution of Jeſus, (*c*) were holy Men. (*d*) But there are many Things related in the *Alcoran*, which is the Law of *Mahomet*, directly contrary to what is delivered by *Moſes*, and the Diſciples of Jeſus. To inſtance in one Example out of many. All the Apoſtles and Diſciples

" the common Parent and Ma-
" ker of the Univerſe, judges
" according to Men's Deſerts,
" of the Diſpoſition of every
" one that ſeeks him, and is
" willing to worſhip him; and
" he will render to every one
" of theſe, the Fruit of his
" Piety."

(*a*) *That both* Moſes, &c.] *Azoara* V. XXI.

(*b*) *And Jeſus*, &c] *Azoara* V. VII.

(*c*) *Were holy Men*, &c.] *Azoara* V. LXXI.

(*d*) *But there are many things related*, &c.] As the Temple of *Mecha*, built by *Abraham*, *Azoara* XI. and many other things of *Abraham*, *Azoara* XXXI. A confuſed Hiſtory of *Gideon* and *Saul*, *Azoara* III. Many things in the Hiſtory of *Exodus*, *Azoara* XVII. XXX. and XXXVIII. Many things in the Hiſtory of *Joſeph*, *Azoara* XII. concerning the Birds cut in Pieces by *Abraham*, and called to Life again, *Azoara* IV. concerning *Mary*'s being brought up with *Zachariah*, *Azoara* V. concerning the Birds made of Clay by Jeſus, *Ibid.* and XIII.

Diſciples of Jeſus, entirely agree in this Teſtimony, that Jeſus died upon the Croſs, returned to Life upon the third Day, and was ſeen of many: On the contrary, *Mahomet* ſays, (*a*) that *Jeſus* was privately taken up into Heaven; and that a certain Reſemblance of him, was fixed to the Croſs; and conſequently Jeſus was not dead, but the Eyes of the *Jews* were deceived. This Objection cannot be evaded, unleſs *Mahomet* will ſay, as indeed he does, (*b*) that the Books both of *Moſes*, and of the Diſciples of Jeſus, have not continued as they were, but are corrupted; but this Fiction we have already confuted in the third Book. Certainly, if any one ſhould ſay, that the *Alcoran* is corrupted, the *Mahometans* would deny it, and ſay, that that was a ſufficient Anſwer to a Thing which was not proved. But they cannot eaſily bring ſuch Arguments for the Uncorruptedneſs of their Book, as we bring for ours, *viz.* that Copies of them were immediately diſperſed all over the World; and that not like the *Alcoran* in one Language only; and were faithfully preſerved, by ſo many Sects, who differed ſo much in other Things. The *Mahometans* perſuade themſelves, that in the XIVth Chapter of St. *John*, which ſpeaks of ſending the Comforter, there was ſomething written of *Mahomet*, which the Chriſtians have put out: But here we may aſk them; do they ſuppoſe this Alteration of the Scripture, to have been made after the coming of *Mahomet*, or before? It is plainly impoſſible to have been done after the coming of *Mahomet*, becauſe at that Time there were extant, all over the World, very many Copies, not only *Greek*,

(*a*) *That Jeſus was privately taken up into Heaven*, &c.] *Azoara* XI.

(*b*) *That the Books both of* Moſes, &c.] *Azoara* IX.

Greek, but *Syriac*, *Arabic*, and in Places diſtant from *Arabia*; *Æthiopic* and *Latin*, of more Verſions than one. Before the coming of *Mahomet*, there was no Reaſon for ſuch a Change; for no Body could know what *Mahomet* would teach: Further, if the Doctrine of *Mahomet* had nothing in it contrary to the Doctrine of Jeſus, the Chriſtians would as eaſily have received his Books, as they did the Books of *Moſes* and the *Hebrew* Prophets. Let us ſuppoſe on each Side, that there was nothing written either of the Doctrine of Jeſus, or of that of *Mahomet*; Equity will tell us, that that is to be eſteemed the Doctrine of Jeſus, in which all Chriſtians agree; and that the Doctrine of *Mahomet*, in which all *Mahometans* agree.

Sect. IV. *From comparing Mahomet with Chriſt.*

Let us now compare the Adjuncts and Circumſtances of each Doctrine together, that we may ſee, which is to be preferred to the other: And firſt let us examine their Authors. *Mahomet* himſelf confeſſed (*a*) that Jeſus was the Meſſiah, promiſed in the Law and the Prophets; he is called by *Mahomet* himſelf (*b*) the Word, (*c*) Mind and (*d*) Wiſdom of God; he is alſo ſaid by him, (*e*) to have had no Father among Men. *Mahomet* is acknowledged, by his own Diſciples, (*f*) to have been begotten according to the common Courſe of

(*a*) *That Jeſus was the Meſſiah*, &c.] *Azoara*, XXIX.

(*b*) *The Word*, &c.] *Azoara* V, and XI. and in the Book of *Mahomet*'s Doctrine: *Euthymius Zigabenus*, in his Diſputations againſt the *Saracens*, ſays, that Jeſus is called by *Mahomet*, *the Word and Spirit of God.*

(*c*) *Mind*,] &c.] *Azoara* IV. XI. XXIX. and in the forementioned Book.

(*d*) *And Wiſdom*, &c.] In the forecited Places.

(*e*) *To have had no Father amongſt Men*, &c.] *Azoara* XXXI.

(*f*) *To have been begotten*, &c.] See the Book of *Mahomet*'s Generation.

of Nature. Jesus led an innocent Life; against which no Objection can be made. *Mahomet* (*a*) was a long Time a Robber, (*b*) and always effeminate. (*c*) Jesus was taken up into Heaven, by the Confession of *Mahomet*; but *Mahomet* remains in the Grave. And now can any one doubt which to follow?

Sect. V. *And the Works of each of them.*

Let us now proceed to the Works of each of them (*d*) *Jesus* gave Sight to the Blind, made the Lame to walk, and recovered the Sick; nay, as *Mahomet* confesses, he restored the dead to Life: *Mahomet* says; (*e*) that he himself was not sent with Miracles, but with Arms; however there were some afterwards, who ascribed Miracles to him, but what were they? None but such as might easily be the Effects of human Art; as that of the Dove flying to his Ear; or such as had no Witnesses, as that of the Camel's speaking to him by Night; or else such as are confuted by their own Absurdity; (*f*) as that of a great Piece of the Moon falling into his Sleeve, and sent back again by

(*a*) *Was a long Time a Robber*, &c.] See *Mahomet*'s Chronicon, translated out of *Arabick*. See the Dispute betwixt a *Saracen* and a *Christian*, published by *Peter*, *Abbot* of *Clugny*.

(*b*) *And always effeminate*, &c.] *Azoara* XLII. XLIII, LXXV, and LXXVI. See the forementioned Disputation.

(*c*) *Jesus was taken up into Heaven*, &c.] *Azoara* XI.

(*d*) *Jesus gave Sight to the Blind*, &c.] *Azoara* V. XII.

(*e*) *That he himself was not sent with Miracles*, &c.] *Azoara* III. XIV. XVII XXX. LXXXI. Concerning this Matter, see the Life of *Mahomet*, published in *English*, by the learned Dr. *Prideaux*, p. 30. where he shews at large; that the false Prophet, dared not boast of any Miracles. *Le Clerc.*

(*f*) *As that of a great Piece of the Moon*, &c.] *Azoara* LXIV. See this Fable more at large, in the Chapter *Ceramuz*, in *Cantacuzenus*'s Oration against *Mahomet*, Sect. 23.

by him, to make the Planet round. Who is there that will not ſay, but that in a doubtful Cauſe, we are to ſtick to that Law, which has on its Side the moſt certain Teſtimony of the Divine Approbation? Let us alſo examine Them, who firſt embraced each of theſe Laws.

Sect. VI. *And of thoſe who firſt embraced each of theſe Religions.*

They who embrac'd the Law of Chriſt, were Men who feared God, and led innocent Lives; and it is not reaſonable, that God ſhould ſuffer ſuch Perſons to be deceived with cunning Words, or with a Shew of Miracles. (*a*) But they who firſt embraced *Mahometaniſm*, were Robbers, and Men void of Humanity and Piety.

Sect. VII. *And of the Methods by which each Law was propagated.*

Next let us ſee the Methods by which each Religion was propagated. As for the Chriſtian Religion; we have already ſaid ſeveral Times, that its Increaſe was owing to the Miracles not only of Chriſt,

(*a*) *But they who firſt embraced Mahometaniſm*, &c.] This the Word *Saracen* ſhews, which ſignifies *Robber*. See *Scaliger*'s Emendation of the Times, Book III. Ch. of the *Arabian* Period. (The firſt Followers of *Mahomet*, were indeed truly Robbers; but the *Arabian* Word to which *Scaliger* refers, ſignifies *to ſteal privately*, not to *rob*; nor is it credible that they would take upon themſelves ſuch an infamous Name; not to mention that this was more antient than *Mahomet*, for we find it in *Ptolemy* and *Philoſtorgius*; wherefore I rather follow the Opinion of thoſe who deduce the Name *Saracen* from the Word שרק, *Schark*, which ſignifies *Eaſtern*, whence comes שרקיי, *Sharkiin*, *Saracens*, or *People dwelling in the Eaſt*, as the *Arabians* are called in Scripture. About which ſee *Edward Pocock* on the Specimen of the Hiſtory of the *Arabians* in the Beginning. *Le Clerc*.)

Chriſt, but of his Diſciples and their Succeſſors; and alſo to their patiently enduring of Hardſhips and Torments. But the Teachers of *Mahometaniſm*, did not work any Miracles, did not endure any grievous Troubles, nor any ſevere kinds of Death, for that Profeſſion. (*a*) But that Religion follows, where Arms lead the Way; it is the Companion of Arms; (*b*) nor do its Teachers bring any other Arguments for it, but the Succeſs of War, and the Greatneſs of its Power; than which nothing is more fallacious. They themſelves condemn the *Pagan* Rites, and yet we know how great the Victories of the *Perſians*, *Macedonians*, and *Romans* were, and how far their Enemies extended themſelves. Neither was the Event of War always proſperous to the *Mahometans*; (*c*) there are remarkable Slaughters which they have received in very many Places, both by Land and Sea. They are driven out of all *Spain*. That Thing cannot be a certain Mark of true Religion, which has ſuch uncertain Turns, and

(*a*) *But that Religion follows where Arms lead the Way*, &c.] *Azoara* X. XVIII. XXVI.

(*b*) *Nor do its Teachers bring any other Arguments*, &c.] *Azoara* XXXIII. XLVII.

(*c*) *There are remarkable Slaughters*, &c.] And greater ſince the Time of *Grotius*. For they were driven, after many Slaughters, from the *Auſtrian* Dominions, from *Hungary*, *Tranſilvania*. and *Peloponeſus*, not many Years ſince. And ſince that Time, the *Turkiſh* Empire ſeems to decreaſe. In the Year 1715, after theſe ſhort Notes were firſt publiſhed, the *Turks* recovered the *Morea*, which was poorly defended by the *Venetian* Governors; but in the following Year 1716, when they attempted to invade *Hungary* and the Iſland of *Corſica*; they were firſt, overthrown in a great Fight by the *Germans* under the Command of Prince *Eugene* of *Savoy*; and loſt *Temiſwaer* which was forced to yield after a ſtout Siege; then being repulſed by the Valour of Count *Schulembourg*, not without Loſs, they retired to their Fleet. While I was writing this, *April*, 1717, they threatened they would attempt the ſame again with new Forces, but the *Germans* did not ſeem to be much affected with it. *Le Clerc.*

and which may be common both to good and bad: And ſo much the leſs, becauſe their Arms were unjuſt, (*a*) and often taken up, againſt a People who no Ways diſturbed them, nor were diſtinguiſhed for any Injury they had done; ſo that they could have no Pretence for their Arms, but Religion, which is the moſt profane Thing that can be; (*b*) for there is no Worſhip of God, but ſuch as proceeds from a willing Mind. Now the Will is inclined only by Inſtruction and Perſuaſion, not by Threats and Force. He that is compelled to believe a Thing, does not believe it; but only pretends to believe it, that he may avoid ſome Evil. He that would extort Aſſent, from a Senſe of Evil or from Fear; ſhews by that very Thing, that he diſtruſts Arguments. And again, they themſelves deſtroy this very Pretence of Religion, when they ſuffer thoſe who are reduced to their Obedience, to be of what Religion they pleaſe; nay, (*c*) and ſometimes they openly acknowledge, that Chriſtians may be ſaved by their own Law.

Sect. VIII. *And of their Precepts compared with one another.*

Let us alſo compare their Precepts together. The one commands Patience, nay Kindneſs, towards thoſe who wiſh ill to us: The other, Revenge. The one commands that the Bonds of Matrimony ſhould be perpetual, that they ſhould bear with each

(*a*) *And often taken up againſt a People*, &c.] *Azoara* XIX.

(*b*) *For there is no Worſhip of God*, &c.] *Lactantius* Book X. ch. 20. *For there is nothing ſo voluntary as Religion; in which if the Mind of the Sacrificer goes contrary, it is taken away; there remains none.*

(*c*) *And ſometimes openly acknowledge*, &c.] *Azoara* I. and XII. The Book of the Doctrine of *Mahomet*; ſee *Enthymius*.

each other's Behaviour; (*a*) the other gives a Liberty of separating: Here, the Husband does the same himself, which he requires of his Wife; and shews by his own Example, that Love is to be fixed on one. (*b*) There, Women upon Women are allowed, as being always new Incitements to Lust. Here, Religion is reduced inwardly to the Mind; that being well cultivated there, it may bring forth Fruits, profitable to Mankind; there, almost the whole Force of it is spent (*c*) in Circumcision, (*d*) and Things indifferent in themselves. Here, a moderate Use of Wine and Meat is allowed: (*e*) There, the eating Swines Flesh, (*f*) and drinking Wine, is forbidden; which is the great Gift of God, for the Good of the Mind and Body, if taken moderately. And indeed it is no Wonder, that childish Rudiments should precede the most perfect Law, such as that of Christ is; but it is very preposterous after the Publication thereof, to return to Figures and Types. Nor can any Reason be given, why any other Religion ought to be published, after the Christian Religion, which is far the best.

Sect. IX. *A Solution of the* Mahometans *Objection concerning the Son of God.*

The *Mahometans* say, they are offended because we ascribe a Son to God, who makes no Use of a Wife;

(*a*) *The other gives a Liberty of separating*, &c.] See *Enthymius*, and others who have wrote of the *Turkish* Affairs.

(*b*) *There Women upon Women*, &c.] *Azoara* III. VIII. IX. XXX. LII.

(*c*) *In Circumcision*, &c.] See also *Bartholomew Georgievitius* of the Rites of the *Turks*.

(*d*) *And Things indifferent in themselves*, &c.] As Washings. *Azoara* IX. See also *Enthymius*.

(*e*) *There the eating Swines Flesh*, &c.] *Azoara* II. XXVI.

(*f*) *And drinking Wine*, &c.] See *Enthymius*, and others who have wrote of the Affairs of the *Saracens*.

Wife; as if the Word Son, as it refers to God, could not have a more Divine Signification. But *Mahomet* himſelf aſcribes many Things to God, no leſs unworthy of him, than if it were ſaid he had a Wife; for Inſtance, *(a)* that he has a cold Hand, and that himſelf experienced it by a Touch; *(b)* that he is carried about in a Chair, and the like. Now we, when we call *Jeſus* the Son of God, mean the ſame Thing that He did, *(c)* when he calls him the Word of God; for the Word is in a peculiar Manner *(d)* produced from the Mind: To which we may add; that he was born of a Virgin, by the Help of God alone, who ſupplied the Power of a Father; that he was taken up into Heaven by the Power of God; which Things, and thoſe that *Mahomet* confeſſes, ſhew *(e)* that *Jeſus* may, and ought to be called the Son of God, by a peculiar Right.

Sect. X. *There are many abſurd Things in the* Mahometan *Books.*

But on the other Hand, it would be tedious to relate how many Things there are in the *Mahometan*

(a) That he has a cold Hand, &c.] See the Place in *Richardus* againſt the *Mahometans*, ch. I. and XIV. and in *Cantacuzenus* in the IId Oration againſt *Mahomet*, Sect XVIII. and in the IVth Oration, not far from the Beginning.

(b) That he is carried about in a Chair, &c.] In the ſame Place.

(c) When he calls him the Word of God, &c.] See above.

(d) Produced from the Mind, &c.] See *Plato* in his Banquet, and *Abarbanel* in his Dialogue, which is commonly called That of *Leo Hebræus*. See *Euthymius* concerning this Matter, in the forementioned Diſpute, where he ſays, *In like Manner as our Word proceeds from the Mind*, &c. And Cardinal *Cuſan*, Book I. ch. XIII. &c. againſt the *Mahometans*; and *Richardus*, ch IX. and XV.

(e) That Jeſus may, and ought to be called, &c.] *Luke* I. 35. *John* X. 56. *Acts* III. 13, 14, 15. XIII. 33. *Heb.* I. 5. V. 5. In the forementioned Book of the Doctrine of *Mahomet*, Jeſus is brought in, calling God his Father.

tan Writings, (*a*) that do not agree to the Truth of Hiſtory; and how many that are very ridiculous. Such as (*b*) the Story of a beautiful Woman, who learnt a famous Song from Angels overtaken with Wine; by which ſhe uſed to aſcend up into Heaven, and to deſcend from thence; who when ſhe was aſcended very high into the Heavens, was apprehended by God, and fixed there, and that ſhe is the Star *Venus*. Such another (*c*) is that of the Mouſe in *Noah*'s Ark, that ſprung out of the Dung of an Elephant; and on the contrary, (*d*) that of a Cat bred out of the Breath of a Lion. And particularly, that (*e*) of Death's being changed into a Ram, which was to ſtand in the middle Space betwixt Heaven and Hell; and (*f*) that of getting rid of Banquets in the other Life by Sweat; and (*g*) that of a Company of Women's being appointed to every one, for ſenſual Pleaſure. Which Things are really all of them ſuch, that they are deſervedly given over to Senſeleſſneſs, who can give any Credit to them, eſpecially when the Light of the Goſpel ſhines upon them.

SECT.

(*a*) *That do not agree to the Truth of Hiſtory*, &c.] As that of *Alexander* the Great, who came to a Fountain where the Sun ſtood ſtill. *Azoara* XXVIII. concerning *Solomon*, XXXVII.

(*b*) *The Story of a beautiful Woman* &c.] This Fable is in the Book of the Doctrine of *Mahomet*. taken out of the Book of *Enarrations*. See alſo *Cantacuzenus*, in his IId Oration againſt *Mahomet*, ch. 15.

(*c*) *Is that of the Mouſe*, &c.] This is in the foremention'd Book of the Doctrine of *Mahomet*.

(*d*) *Of a Cat*, &c.] In the ſame Book.

(*e*) *Of Death's being changed into a Ram*, &c.] In the End of the foremention'd Book of the Doctrine of *Mahomet*.

(*f*) *Of getting rid of Banquets*, &c.] In the forecited Book of the Doctrine of *Mahomet*.

(*g*) *Of a Company of Women's*, &c.] See what was above alledged on the ſecond Book.

SECT. XI. *The Concluſion to the Chriſtians; who are admoniſhed of their Duty, upon Occaſion of the foregoing Things.*

HAVING finiſhed this laſt Diſpute; I come now to the Concluſion, which regards not Strangers, but Chriſtians of all Sorts and Conditions; briefly ſhewing the Uſe of thoſe Things which have been hitherto ſaid; that thoſe which are right, may be done, and thoſe which are wrong, may be avoided. Firſt, (*a*) that they lift up undefiled Hands to that God (*b*) who made all Things, viſible and inviſible, out of nothing; (*c*) with a firm Perſuaſion that he takes Care of Mankind, (*d*) ſince not a Sparrow falls to the Ground without his Leave: (*e*) And that they do not fear them, who can only hurt the Body, before him who hath an equal Power over both body and Soul: (*f*) That they ſhould truſt not only on God the Father, but alſo on *Jeſus*; ſince there is (*g*) none other Name on Earth, by which we can be ſaved; (*h*) which they will rightly perform,

(*a*) *That they lift up undefiled Hands*, &c.] 1 *Tim.* II. *James* IV. 8. *Tertullian* in his Apology. "Thither the Chriſtians direct their Eyes, with "Hands extended, becauſe "innocent; with Head uncovered, becauſe we are not "aſhamed; without any Inſtructor becauſe from our "Heart we pray for all Emperors, that they may enjoy a "long Life, a ſecure Government, a ſafe Houſe, couragious Armies, a faithful Senate, an honeſt People, and "a peaceful Land."

(*b*) *If he made all Things*, &c.] *Coloſ.* I. 16. *Heb.* XI. 3. *Acts* IV. 24. 2 *Mac.* VII. 28.

(*c*) *With a firm Perſuaſion*, &c.] 1 *Pet.* III 11. V. 7.

(*d*) *Since not a Sparrow*, &c.] *Matt.* X 29.

(*e*) *And that they do not fear them*, &c.] *Matt.* X. 28. *Luke* XII. 4

(*f*) *That they ſhould truſt*, &c.] *John* XIV. 2. *Heb.* XIV. 15, 16. *Epheſ.* III. 12 and 17.

(*g*) *None other Name on Earth*, &c.] *Acts* IV. 12

(*h*) *Which they will rightly perform*, &c.] *John* VIII. 43. and following, *Matt* VII. 21. *John* XV. 14. 1 *John* II. 3. 4.

perform, if they conſider that not they, who call one by the Name of Father, and the other by the Name of Lord, ſhall live eternally; but they who conform their Lives to his Will. They are moreover exhorted, carefully to preſerve (*a*) the Holy Doctrine of Chriſt, as a moſt valuable Treaſure; and to that End, (*b*) often to read the ſacred Writings; by which no one can poſſibly be deceived, who has not firſt deceived himſelf. (*c*) For the Authors of them were more faithful, and more full of the Divine Influence, than either willingly to deceive us in any neceſſary Truth, or to hide it in Obſcurity; but we muſt bring (*d*) a Mind prepared to obey, which if we do, (*e*) none of thoſe Things will eſcape us, which we are to believe, hope, or do; and by this Means, (*f*) that Spirit will be cheriſhed and excited in us, which is given us as (*g*) a Pledge of future Happineſs. Further, they

(*a*) *The Holy Doctrine of Chriſt*, &c.] *Matt.* XIII. 44, 45. 1 *Cor.* IV. 7. 1 *Tim.* VI. 20. 2 *Tim.* I. 14.

(*b*) *Often to read the ſacred Writings*, &c.] *Coloſ.* III. 16. 1 *Theſ.* V. 37. *Rev.* I. 3.

(*c*) *For the Authors of them were more faithful*, &c.] *Tertullian* ſpeaks thus concerning the Hereticks in his Preſcription. "They are wont to "ſay, that the Apoſtles did "not know all Things; being "acted by the ſame Madneſs, "by which they again change, "and ſay that the Apoſtles did "indeed know all Things, but "did not deliver all Things to "all Men; in both of which "they make Chriſt ſubject to "Reproach; who ſent Apo-"ſtles either not well inſtruct-"ed, or not very honeſt." See what there follows, which is very uſeful.

(*d*) *A Mind prepared to obey*, &c.] *John* VII. 17. V. 44. *Matt.* XI. 25. *Philip.* III 15. 2 *Pet.* III. 16. *Hoſea* XIV. 10.

(*e*) *None of thoſe Things will eſcape us*, &c.] 2 *Tim.* II. 15. 16. *John* XX 31. 1 *Pet.* I. 23.

(*f*) *That Spirit will be cheriſhed*, &c.] 2 *Tim.* VI. 1. *Theſ.* V 19

(*g*) *A Pledge of future Happineſs*, &c.] *Epheſ.* I. 14. 2 *Cor.* I. 22. V. 3.

they are to be deterred from imitating the Heathen; Firſt, (*a*) in the Worſhip of falſe Gods, (*b*) which are nothing but empty Names; (*c*) which evil Angels make uſe of (*d*) to turn us from the Worſhip of the true God; wherefore (*e*) we cannot partake of their Rites, and at the ſame Time be profited by the Sacrifice of Chriſt. Secondly, (*f*) in a licentious Way of living, having no other Law but what Luſt dictates, (*g*) which Chriſtians ought to be furtheſt from; becauſe they ought not only (*h*) far to exceed the Heathen; (*i*) but alſo, the Scribes and Phariſees among the *Jews*; whoſe Righteouſneſs, which conſiſted in certain external Acts, was not ſufficient to ſecure them a heavenly Kingdom. (*k*) The Circumciſion made with Hands availeth nothing now, but that other internal Circumciſion of the Heart, (*l*) Obedience to the Commands of God, (*m*) A new Creature, (*n*) Faith which is effectual by Love, (*o*) by

(*a*) *In the Worſhip of falſe Gods*, &c.] 1 *Cor.* VIII. 5, 6.

(*b*) *Which are nothing but empty Names*, &c.] In the ſame, V. 4. X 19.

(*c*) *Which evil Angels make uſe of*, &c.] 1 *Cor.* X. 20. *Rev.* IX. 2.

(*d To turn us from the Worſhip of the true God*, &c.] *Epheſ.* II. 2. *Rev.* IX. 5. 2 *Theſ.* II. 12.

(*e*) *We cannot partake of their Rites*, &c.] 1 *Cor.* X. 20.

(*f*) *In a licentious Way of living*, &c.] *Epheſ.* II. 3. *Tit.* II. 14.

(*g*) *Which Chriſtians ought to be the furtheſt from*, &c.] 2 *Cor.* VI. 15.

(*h*) *Far to exceed the Heathen*, &c.] *Matt.* V. 47. VI. 7, 32.

(*i*) *But alſo the Scribes and Phariſees*, &c.] *Matt.* V. 20. XXIII. 23. *Rom.* III. 20. *Galat.* II. 16

(*k*) *The Circumciſion made with Hands*, &c.] 1 *Cor.* VII. 19. *Galat.* V. 6. VI. 15. *Philip* III. 3. *Epheſ.* II. 11. *Coloſ.* II. 11. *Rom.* II. 29.

(*l*) *Obedience to the Commands of God*, &c.] 1 *Cor.* VII. 19.

(*m*) *A new Creature*, &c.] *Galat.* VI. 15.

(*n*) *Faith which is effectual by Love*, &c.] *Galat.* V. 6.

(*o*) *By which the true Iſraelites are diſtinguiſhed*, &c.] *Rom.* IX. 6. 1 *Cor.* X. 18. *Galat.* VI. 16. *John* I. 47.

by which the true *Iſraelites* are diſtinguiſhed, (*a*) the Myſtical *Jews*, that is, ſuch as praiſe God. (*b*) The Difference of Meats, (*c*) Sabbaths, (*d*) Feſtival Days (*e*) were the Shadows of Things, which really are in Chriſt and Chriſtians. *Mahometaniſm* gave Occaſion for mentioning the following Admonitions; (*f*) it was foretold by our Lord Jeſus, that after his Time there ſhould come ſome who ſhould falſely ſay they were ſent of God; but though (*g*) an Angel ſhould come from Heaven, we are not to receive any other Doctrine than that of Chriſt, (*h*) confirmed by ſo many Teſtimonies. In times paſt indeed, (*i*) God ſpake in many and various Manners, to the pious Men that then were; but laſt of all he was pleaſed to call us by his Son, (*k*) the Lord of all Things, (*l*) the Brightneſs of his Father's Glory, and the expreſs Image of his Subſtance; (*m*) by whom all Things were made, which were

(*a*) *The Myſtical Jews*, &c.] *Rom.* II. 28. *Philo* concerning Allegories. Judas *was a Symbol of him that profeſſes (God)*.

(*b*) *The Difference of Meats*, &c.] *Acts* X. 13, 14, 15. XV. 19, 20. 1 *Cor.* X. 15. *Coloſ.* II. 16, 21.

(*c*) *Sabbaths*, &c.] In the forecited Place of the *Coloſſians*.

(*d*) *Feſtival Days*, &c.] In the ſame Place, and *Rom.* XIV. 5.

(*e*) *Were the Shadows of Things*, &c.] *Coloſ.* II. 17. *Heb.* X. 1.

(*f*) *It was foretold by our Lord Jeſus*, &c.] *John* V. 34. 2 *Theſ.* II 9. *Matt.* VII. 15. XXIV. 11. *Mark* XIII. 22. 1 *John* IV. 1.

(*g*) *An Angel ſhould come from Heaven*, &c.] *Galat* I. 8.

(*h*) *Confirmed by ſo many Teſtimonies*, &c.] 1 *John* V. 7, 8. *Heb.* II. 4. XII. 1. *John* I. 7, 32. V. 32, 37. 39, 46. *Luke* XXIV. 27. *Acts* II. 22. 23. X. 43.

(*i*) *God ſpake in many and various Manners*, &c.] *Heb.* I. 2.

(*k*) *The Lord of all Things*, &c.] 1 *Cor.* XV. 27. *Heb.* II. 5.

(*l*) *The Brightneſs of his Father's Glory*, &c.] *Heb.* I. 3.

(*m*) *By whom all Things were made*, &c.] In the ſame ch. *Coloſ.* I. 16.

were or shall be; (*a*) who acts and upholds all Things by his Power; and who (*b*) having made Atonement for our Sins, is advanced to the Right Hand of God, having obtained (*c*) a higher Dignity than the Angels; and therefore nothing more noble can be expected, (*d*) than such a Lawgiver. They may also take Occasion from hence to remember, (*e*) that the Weapons appointed for the Soldiers of Christ, are not such as *Mahomet* depends upon, but proper to the Spirit, fit for the pulling down of strong Holds, erected against the Knowledge of God; (*f*) the Shield of Faith, which may repel the fiery Darts of the Devil; the Breast-plate of Righteousness, or Holiness of Life; for a Helmet which covers the weakest Part, the Hope of eternal Salvation; (*g*) and for a Sword the Word delivered by the Spirit, which can enter into the innermost Parts of the Mind. Next follows an Exhortation (*h*) to mutual Agreement, which Christ seriously commended to his Disciples when he was about

(*a*) *Who acts and upholds all Things*, &c.] *Heb.* I. 3. *Revel.* I. 5.

(*b*) *Having made Atonement for our Sins*, &c.] *Heb.* I. 3. IX. 12. *Matt.* XX. 28. 1 *John* II. 2. IV. 10. *Matt.* XXVI. 64. *Mark* XVI. 19. *Acts* II. 33, 34. VII. 55, 56. *Rom.* VIII. 34. *Ephes.* I. 10. *Colos.* III. 1. *Heb.* VIII. 1. X. 12. XII. 5.

(*c*) *A higher Dignity than the Angels*, &c.] 2 *Pet.* III. 22. *Heb.* I. 13. *Ephes.* I. 21.

(*d*) *Than such a Lawgiver*, &c.] *Heb.* II. 3, 4, 5, 6, 7, 8. III. 3, 4, 5, 6.

(*e*) *That the Weapons appointed for the Soldiers of Christ*, &c.] *Rom.* XIII. 12. 2 *Cor.* VI. 7. X. 4. *Ephes.* VI. 11. 12, 13, 14, 15, 16, 17, 18.

(*f*) *The Shield of Faith*, &c.] See beside, the aforecited Place to the *Ephesians*, 1 *Thes.* V. 8.

(*g*) *And for a Sword*, &c.] See beside, the forementioned Place, *Ephes.* VI. 17. *Heb.* IV. 12. *Revel* I. 6.

(*h*) *To mutual Agreement*, &c.] *John* XIV. 27. XIII. 34, 35. XV. 12, 17. XVII. 20, and following. XX. 19. 26. 1 *John* III 23. Also *Ephes.* III. 14, and following. VI. 16. *Heb.* XIII. 20. *Matt.* V. 9.

about to leave them: (*a*) We ought not to have amongſt us, many Maſters, but only *Jeſus Chriſt*: (*b*) All Chriſtians were baptized into the ſame Name, therefore there ought (*c*) to be no Sects or Diviſions amongſt them: To which that there may be ſome Remedy applied, thoſe Words of the Apoſtle are ſuggeſted, (*d*) to be temperate in our Wiſdom, (*e*) according to the Meaſure of the Knowledge God has afforded us; (*f*) if any have not ſo good an Underſtanding of all Things; that we bear with their Infirmities, (*g*) that they may quietly, and without quarrelling, unite with us; (*h*) if any exceed the reſt in Underſtanding, it is reaſonable he ſhould exceed in good Will towards them: And as to thoſe (*i*) who in ſome Things think otherwiſe than we do, we are to wait till God ſhall make the hidden Truth manifeſt unto them: In the mean Time, (*k*) we are to hold faſt, and fulfil thoſe Things we are agreed in. (*l*) Now we know in Part; (*m*) the Time will come, when all

(*a*) *We ought not to have amongſt us many Maſters*, &c.] *Matt.* XXIII. 8. *James* III. 1.

(*b*) *All Chriſtians were baptized*, &c.] *Rom.* VI. 3, 4. 1 *Cor.* I. 3, 15 *Gal.* III. 27. *Epheſ.* IV. 5 *Coloſ.* II. 12.

(*c*) *To be no Sects or Diviſions amongſt them*, &c.] 1 *Cor.* I. 10. XI. 18. XII. 25.

(*d*) *To be temperate in our Wiſdom*, &c.] *Rom.* XII. 3, 16. 1 *Cor.* IV. 6.

(*e*) *According to the Meaſure of the Knowledge*, &c.] In the forecited Place to the *Romans*, and XII. 6. 2 *Cor.* X. 13. *Epheſ.* IV. 7, 15, 16.

(*f*) *If any have not ſo good an Underſtanding*, &c.] *Rom.* XIV. XV. 2. 1 *Cor* VIII. 7.

(*g*) *That they may quietly*, &c.] *Rom.* XIV. 1. 2 *Cor.* XII. 20. *Gal.* V 20. *Philip.* I. 16. II. 3, 5. 1 *Cor.* XI. 16.

(*h*) *If any exceed the reſt*, &c.] *Rom.* VIII. 1, 2, 3, 9. XII. 8. XIII. 3, 14, 16. 1 *Cor.* XIII. 2 2 *Cor.* VI. 6. VIII. 7. 2 *Pet* I. 5, 9.

(*i*) *Who in ſome Things think otherwiſe*, &c.] *Philip.* III. 15. *Epheſ.* IV. 2. 1 *Cor.* XIII. 4, 7. 1 *Theſ.* IV. 14. 2 *Cor.* VI. 6. *Gal.* V. 22. *Coloſ.* IV. 11. 2 *Tim.* IV. 2. *Luke* IX. 54, 55.

(*k*) *We are to hold faſt*, &c.] *Philip.* III. 16. *James* I. 22, 23, 24, 25.

(*l*) *Now we know in Part*, &c.] 1 *Cor.* XIII. 9, 12.

(*m*) *The Time will come*, &c.] The ſame V. 10, 12. 1 *John* III. 2. *Matt.* 5. 8.

all Things ſhall be moſt certainly known. But this is required of every one, (*a*) that they do not unprofitably keep by them the Talent committed to their Charge; (*b*) but uſe their utmoſt Endeavours to gain others unto Chriſt; (*c*) in order whereunto, we are not only to give them good and wholeſome Advice, but to ſet before them (*d*) an Example of Reformation of Life; that Men may judge of the Goodneſs of the Maſter, by the Servant, and of the Purity of the Law, by their Actions. In the laſt Place, we direct our Diſcourſe, as we did in the Beginning, to common Readers, beſeeching them to give God the Glory, (*e*) if they receive any good from what has been ſaid; (*f*) and if there be any Thing they diſlike, let them impute it to the Errors all Mankind are prone to fall into; (*g*) and to the Place and Time, in which this was delivered, more according to Truth, than elaborately.

(*a*) *That they do not unprofitably keep*, &c.] *Matt.* XXV. 15. and following.

(*b*) *But uſe their utmoſt Endeavours*, &c.] 1 *Cor.* IX. 19, 20, 21, 22.

(*c*) *In order whereunto*, &c.] *Gal.* VI. 6. *Epheſ.* IV. 29. 2 *Tim.* I. 13. *Titus* II. 8.

(*d*) *An Example of Reformation of Life*, &c.] 1 *Pet.* III. 1, 16. *Eph* VI. 6. 2 *Tim.* II. 24. 1 *Pet.* II. 12. *Eph.* IV. 1. *Philip.* I. 27.

(*e*) *If they receive any Good*, &c.] *James* I. 17 2 *Theſ.* I. 3. 1 *Cor.* I. 4.

(*f*) *And if there be any thing they diſlike*, &c.] *James* III. *Gal.* VI. 1, 2.

(*g*) *And to the Place and Time*, &c.] Becauſe this very excellent and learned Man, was kept in *Lipſtadt* Priſon, to which he was condemned for Life; at which Time, and in which Place, he could never have taken ſo great Pains in accompliſhing ſo many Pieces remarkable for great Learning, accurate Judgment, and ſingular Brightneſs; without incredible Firmneſs and Conſtancy of Mind, and unſhaken Faith in God; for which Endowments beſtowed upon him by God, for the Benefit of all *Chriſtendom*, let every one who reads his other Works, or this, with a Mind intent upon Truth, give Thanks to God, as I do from the Bottom of my Heart. *Le Clerc.*

T W O

B O O K S

B Y

Monſieur Le Clerc.

BOOK I.

Concerning the Choice of our Opinion amongſt the different Sects of Christians.

BOOK II.

Againſt Indifference in the Choice of our Religion.

BOOK I.

CONCERNING

The CHOICE of our OPINION amongſt the different SECTS of CHRISTIANS.

SECT. I. *We muſt enquire, amongſt what Chriſtians the true Doctrine of Chriſt flouriſheth moſt at this Time.*

WHOEVER reads over the Books of the New Teſtament with a Deſire to come at the Knowledge of the Truth, and does not want Judgment; will not be able to deny, but that every one of the Marks of Truth, alledged by *Hugo Grotius*, in his IId and IIId Books, are to be found there. Wherefore, if he has any Concern for a bleſſed Immortality, he will apprehend it to be his Duty, to embrace what is propoſed to him in thoſe Books as Matter of Belief; to do what he is commanded, and to expect what he is there taught to hope for. Otherwiſe, if any one ſhould deny that he doubts of the Truth of the Chriſtian Religion, and at the ſame Time thinks the Doctrines, Precepts, and Promiſes of it not fit

to

to be believed or obeyed in every Particular; ſuch an one would be inconſiſtent with himſelf, and manifeſtly ſhew that he is not a ſincere Chriſtian. (*a*) Now this is one of the Precepts of Chriſt and his Apoſtles, that we ſhould profeſs ourſelves the Diſciples of Chriſt before Men, if we would have him own us for his, when he ſhall paſs Sentence on the Quick and Dead at the laſt Day; and if we do not, as we have denied him to be our Maſter before Men, ſo he alſo, in that laſt Aſſembly of Mankind, will deny us to be his Diſciples before God. (*b*) For Chriſt would not have thoſe that believe on him to be his Diſciples privately; as if they were aſhamed of his Doctrine, or as if they valued the Kindneſſes, Threats, or Puniſhments of Men, more than his Precepts, and the Promiſes of eternal Life; but be Chriſtians openly and before all the World, that they may invite other Men to embrace the true Religion, and render back to God (*c*) that Life which they received from him, in the moſt

(*a*) *Now this is one of the Precepts of Chriſt*, &c.] Thus Chriſt ſaith, *Matt.* X. 32. "Whoſoever therefore ſhall "confeſs me *to be his Maſter*, "before Men, him will I con- "feſs alſo *(to be my Diſciple)* "before my Father which is "in Heaven. But whoſoever "ſhall deny me *(to be his "Maſter)* before Men, him "will I alſo deny *(to be my "Diſciple)* before my Father "which is in Heaven." See alſo 2 *Tim.* II. 12. *Rev.* III. 5.

(*b*) *For Chriſt would not have*, &c.] Therefore he ſays, *Matt.* V. 14. "That his Diſ- "ciples are the Light of the "World; that a City ſet on a "Hill cannot be hid; neither "is a Candle lighted to be put "under a Buſhel, but ſet in a "Candleſtick, that it may give "Light to all that are in the "Houſe, *&c.*"

(*c*) *That Life which they received from him*, &c.] *Luke* XII. 4 Chriſt bids us *not to be afraid of them that kill the Body, and after that have no more that they can do*; and commands us *to fear him, which after we are killed, can caſt us into Hell Fire.* And moreover, he foretells all manner of Evils to his Diſciples, *Matt.* X. 29, and following

moſt exquiſite Torments, if it ſo ſeem good to him; whilſt they openly profeſs that they prefer his Precepts above all Things. And thus St. *Paul* teaches us; that if we confeſs (*a*) with our Mouth the Lord Jeſus, and believe in our Heart that God hath raiſed him from the Dead, we ſhall be ſaved; *For*, ſays he, *with the Heart Man believeth unto Righteouſneſs, and with thy Mouth Confeſſion is made unto Salvation*; *for the Scripture ſaith, Whoſoever believeth on him ſhall not be aſhamed.* Which being thus; it is his Duty, who thinks the Chriſtian Religion to be true, to diſcover and profeſs boldly and without Fear, this his ſincere Opinion, upon all Occaſions that offer themſelves.

And it is further neceſſary for him to enquire; if there be any of the ſame Opinion with himſelf, and (*b*) to maintain a particular Peace and Friendſhip with them; for Chriſt tells us, this is one Mark his Diſciples are to be known by, if they love one another, and perform all Acts of Love and Kindneſs towards each other. Moreover he exhorts them (*c*) to have Congregations *in his Name*, that is, ſuch as ſhould be called Chriſtian; and promiſes that he would be preſent there, where two or three are met together upon that Account;

lowing; and ſays, *that he who ſhall loſe his Life for his Sake, ſhall find it* (again) &c. which Precepts were particularly obſerved by the primitive Chriſtians; who for the Teſtimony they gave to the Doctrine of the Goſpel, are called *Martyrs*, that is, Witneſſes.

(*a*) *Confeſs with our Mouth*, &c.] *Rom.* X. 9, 10, 11.

(*b*) *To maintain a particular Peace*, &c.] *John* XIII. 34, 35. "A new Commandment "give I unto you, that ye "love one another, that as I "have loved you, ſo ye love "one another; by this ſhall "all Men know that ye are "my Diſciples, if ye have "Love, one towards another." See 1 *John* II. 7. III 11, 16, 23.

(*c*) *To have Congregations*, &c.] *Matt.* XVIII. 19, 20.

Account; by this Means, beſide the mutual Love, and ſtrict Friendſhip of Chriſtians united into one Society, there is alſo a Proviſion made (*a*) for preſerving their Doctrines; which can hardly continue, if every one has a private Opinion to himſelf, and does not declare the Senſe of his Mind to another, unleſs for his own Advantage; for thoſe Things that are concealed, are by Degrees forgotten, and come in Time to be quite extinguiſhed; but Chriſt would have his Doctrine, and the Churches which profeſs it, be perpetual, that it may not ceaſe to be beneficial to Mankind.

WHEREFORE whoever derives his Knowledge of the Chriſtian Religion from the New Teſtament, and thinks it true; ſuch an one ought to make Profeſſion of it, (*b*) and to join himſelf with thoſe of the like Profeſſion. But becauſe there is not at this Time (neither was there formerly) one ſort of Men only, or one Congregation of ſuch as are gathered together *in the Name of Chriſt*; we are not therefore preſently to believe that he is a true Chriſtian, who deſires to be called by that holy Name; neither ought we to join ourſelves, (*c*) without Examination, to any Aſſembly who ſtile

(a) For preſerving their Doctrines, &c.] Thus likewiſe all the Philoſophers tranſmitted their Doctrine to Poſterity, by the Help of Schools in which it was taught; but the Chriſtian Churches, which are united by a much firmer and ſtronger Bond, will with more Certainty and Eaſe, propagate the Doctrine they received from their Maſter, to the End of the World, which can hardly be done without Congregations. *Pythagoras* would have effected this, but in vain, becauſe his Doctrine had nothing divine in it. See *Laërtius* and *Jamblichus*.

(b) And to join himſelf with thoſe, &c.] See the Epiſtles to *Timothy* and *Titus*, where they are commanded to found Churches. And *Heb.* X. 25.

(c) Without Examination, &c.] See 1 *Theſſ.* V. 21. But more expreſsly 1 *John* IV. 1. Beloved (ſays he) *believe not every Spirit but try the Spirits whether they be of God; for many falſe Prophets are come into the World*, &c.

ſtile themſelves Chriſtians. We muſt conſider, above all Things, whether their Doctrines agree with that Form of ſound Words, which we have entertained in our Mind, from an attentive reading of the New Teſtament; otherwiſe it may happen that we may eſteem that a Chriſtian Congregation, which is no further Chriſtian than in Name. It is therefore the Part of a prudent Man, not to enter himſelf into any Congregation, at leaſt for a Continuance; unleſs it be ſuch, in which he perceives that Doctrine eſtabliſhed, which he truly thinks to be the Chriſtian Doctrine; leſt he ſhould put himſelf under a Neceſſity of ſaying or doing ſomething contrary to what he thinks delivered and commanded by Chriſt.

Sect. II. *We are to join ourſelves with thoſe, who are moſt worthy the Name of Chriſtians.*

Amongst Chriſtians that differ from each other, and not only differ, but (to their Shame!) condemn one another, and with cruel Hatred baniſh them their Society; to agree to any of them without Examination, or, according to their Order, to condemn others without Conſideration; ſhews a Man not only to be imprudent, but very raſh and unjuſt. That Congregation which rejects, though but in Part, the true Religion (a Repreſentation of which he has formed in his Mind), and condemns him that believes it; cannot be thought by ſuch an one, a truly Chriſtian Congregation in all Things; nor can it prevail with him, to condemn every Man which that Church ſhall eſteem worthy to be condemned, and caſt out of the Society of Chriſtians. Wherefore a wiſe and honeſt Man, ought above all Things to examine, in theſe Diſſenſions amongſt Chriſtians, who are they, which

beſt deſerve the holy Name of Diſciples of Chriſt, and to adhere to them. If any one ſhould aſk, what we are required to do by the Chriſtian Religion, ſuppoſing there were no ſuch Chriſtian Society at all, amongſt whom thé true Doctrine of Chriſt ſeems to be taught, and amongſt whom there is not a Neceſſity laid upon us of condemning ſome Doctrine, which we judge to be true: In this Caſe, he who apprehends theſe Errors, ought to endeavour to withdraw others from them; in doing of which, he muſt uſe *(a)* the greateſt Candour, joined with the higheſt Prudence and Conſtancy; leſt he offend Men without doing them an Advantage, or leſt any Hopes of bringing them to Truth and Moderation, be too ſuddenly caſt off. In the mean Time, we are to ſpeak modeſtly and prudently, what we think to be the Truth; nor ſhould any one be condemned by the Judgment of another, as infected with Error, who ſeems to think right. God has never forſaken, nor never will forſake the Chriſtian Name ſo far, as that there ſhall remain no true Chriſtians; or at leaſt none ſuch as cannot be brought back into the true Way; with whom we may maintain a ſtricter Society, if others will not return to a more ſound Opinion; and openly withdraw ourſelves from the obſtinate, (which yet we ought not to do without having tried all other Means to no Purpoſe;) *(b)* if it be not allowed you to ſpeak your Opinion fairly

(*a*) *The greateſt Candour*, &c.] Here that Precept of Chriſt's takes Place, *Matt* X. 16. where we are commanded, *to be wiſe as Serpents, and harmleſs as Doves:* that is, to be ſo far ſimple, as not to fall into Imprudence; ſo wiſe, as not to be crafty, and offend againſt Sincerity; in which Matter, there are but few who know how to ſteer their Courſe in all Things, between the Rocks of Imprudenee and Craftineſs.

(*b*) *If it be not allowed*, &c.] Whilſt it is allowed to have a dif-

fairly and modeſtly among them, and to forbear condemning thoſe whom you think are not to be condemned. The Chriſtian Religion forbids us ſpeaking contrary to our Mind, and falſifying and condemning the innocent; nor can he be unacceptable to God, who out of Reſpect and Admiration of thoſe Divine Precepts, can endure any thing rather than that they ſhould be broke. Such a Diſpoſition of Mind, ariſing from a Senſe of our Duty, and a moſt ardent Love of God, cannot but be highly well-pleaſing to him.

WHEREFORE amongſt Chriſtians who differ from each other, we are to examine which of them all think the moſt right; nor are we ever to condemn any but ſuch as ſeem to us worthy to be condemned, after a full Examination of the Matter: and we are to adhere to thoſe who do not require any Doctrines to be believed, which are eſteemed by us to be falſe, nor any to be condemned which we think to be true. If we cannot obtain this of any Chriſtian Society, we, together with thoſe who are of the ſame Opinion with ourſelves, ought to ſeparate from them all, that we betray not the Truth, and utter a Falſity.

different Opinion, and to profeſs our Diſagreement, there is no Reaſon to depart from a publick Society, unleſs the Fundamentals of Chriſtianity be perverted by it; but where this is not allowed, and we cannot without diſſembling or denying the Truth, live in it; then we ought to forſake that Society; for it is not lawful to tell a Lye, or to diſſemble the Truth, whilſt a Lye poſſeſſes the Place of it, and claims to itſelf the Honour due to Truth only. If this be not done, *the Candle is put under a Buſhel.* Thus Chriſt did not depart from the Aſſemblies of the *Jews*, neither did the Apoſtles forſake them, ſo long as they were allowed to profeſs and teach the Doctrine of their Maſter in them. See *Acts* XIII. 46.

SECT. III. *They are moſt worthy the Name of Chriſtians, who in the pureſt Manner of all, profeſs the Doctrine, the Truth of which hath been proved by* Grotius.

BUT it is a Queſtion of no ſmall Importance, and not eaſily to be reſolved, who of all the Societies of the preſent Chriſtians, have the trueſt Opinions, and are moſt worthy of that Name by which they are called. All the Chriſtian Churches, as well thoſe who have long ſince ſeparated from the *Romiſh* Church, as the *Romiſh* Church itſelf, do every one of them claim this to themſelves; and if we lay aſide all the Reaſons, we ought no more to give Credit to the one than to the other; for it were a very fooliſh Thing, to ſuffer ſuch a Choice (*a*) to be determined by Chance, and to decide all Controverſies as it were by the Caſt of a Die.

NOW ſince *Grotius* has not proved the Truth of the particular Opinions of any preſent Sect of Chriſtians, but only of that Religion which was taught Mankind by Chriſt and his Apoſtles; it follows, that that Sect of Chriſtians is to be preferred before all others, which does moſt of all defend thoſe Things which Chriſt and his Apoſtles taught. In a Word, That is in every Particular truly the Chriſtian Religion, which without any Mixture of human Invention, may be wholly aſcribed to Chriſt as the Author. To this agree all thoſe Arguments of Truth, which are laid down in the IId Book *Of the Truth of the Chriſtian Religion*; nor do they agree to any other, any further than it agrees with that.

IF

(*a*) *To be determined by Chance*, &c] See Note the 9th, on Sect. the IId.

If any one adds to, or diminiſhes from, the Doctrine delivered by Chriſt; the more he adds ot diminiſhes, ſo much the farther he goes from the Truth. Now when I ſpeak of the *Doctrine of Chriſt*, I mean by it, the Doctrine which all Chriſtians are clearly agreed upon to be the Doctrine of Chriſt; that is, which according to the Judgment of all Chriſtians, is either expreſsly to be found in the Books of the New Teſtament, or is by neceſſary Conſequence, to be deduced from them only. As to thoſe Opinions, which as ſome Chriſtians think, were delivered by Word of Mouth, by Chriſt and his Apoſtles, and derived to Poſterity in a different Method, namely either by Tradition; which was done by ſpeaking only; or which were preſerved by ſome Rite, as they imagine, and not ſet down in Writing till a great while after; I ſhall paſs no other Judgment upon them here, but only this, that all Chriſtians are not agreed upon Them, as they are upon the Books of the New Teſtament. I will not ſay they are falſe, unleſs they are repugnant to right Reaſon and Revelation; but only that they are not agreed about the Original of them, and therefore they are controverted amongſt Chriſtians, who in other Reſpects agree in thoſe Opinions, the Truth of which *Grotius* has demonſtrated; for no wiſe Man will allow us (*a*) to depend upon a thing as certain, ſo

(*a*) *To depend upon a Thing as certain*, &c.] This is the very Thing St. *Paul* means, *Rom.* XIV. 23. where he teaches us that *whatſoever is not of Faith is Sin.* On which Place we have quoted the Words of *Philo*, out of his Book concerning Fugitives, *Ed. Pariſ P.* 469. *The beſt Sacrifice is being quiet, and not meddling in thoſe Things which we are not perſuaded of.* And a little after, *To be quiet in the Dark is moſt ſafe*; that is, where we are not agreed what is to be done.

ſo long as it appears uncertain to us; eſpecially if it be a Matter of great Moment.

Sect. IV. *Concerning the Agreement and Diſagreement of Chriſtians.*

Though the Controverſies amongſt Chriſtians be very ſharp, and managed with great Heat and Animoſity, ſo that we may hear Complaints made on all Sides, of very obvious Things being denied by ſome of the contending Parties; yet notwithſtanding this, there are ſome Things ſo evident, that they are all agreed in them. And it is no mean Argument of the Truth of ſuch, that they are allowed of by the common Conſent of thoſe who are moſt ſet upon Contention, and moſt blinded by Paſſion. I do not mean by this, that all other Things about which there is any Contention, are doubtful or obſcure, becauſe all Chriſtians are not agreed in them. It may eaſily happen that that may be obſcure to ſome, which would be very plain, if they were not hindered by Paſſion; but it is hardly poſſible that the fierceſt Adverſaries, who are moſt eager in diſputing, ſhould agree about an obſcure Point.

First then, all Chriſtians now alive, are agreed concerning the Number and Truth of the Books of the New Teſtament; and though there be ſome ſmall Controverſies among learned Men about (*a*) ſome Epiſtles of the Apoſtles, this is no great Matter; and they all acknowledge, that there is nothing but Truth contained in them, and that the Chriſtian Doctrine is not at all altered, either by keeping or rejecting them. And this Conſent is of

(*a*) *Some Epiſtles of the Apoſtles*, &c.] The Epiſtle to the *Hebrews*, the ſecond Epiſtle of *Peter*, the two laſt Epiſtles of *John*, the Authors of which are diſputed by learned Men.

of no ſmall Moment in a Diſcourſe about the undoubted Original of a Divine Revelation under the new Covenant. For all other Records or Footſteps of ancient Revelation, that have been preſerved according to the Opinions of ſome, are called in queſtion by others.

FURTHER, Chriſtians are agreed in many Articles of Faith, which they embrace, as Things to be believed, practiſed, and hoped for. For inſtance; all who have any Underſtanding, believe (I ſhall mention only the principal Heads here,) I. That there is one God, eternal, all powerful, infinitely good and holy; in a Word, endued with all the moſt excellent Attributes, without the leaſt Mixture of Imperfection; that the World and all Things contained in it, and conſequently Mankind, were created by this ſame God; and that by him all Things are governed and directed with the higheſt Wiſdom. II. That Jeſus Chriſt is the only Son of the ſame God; that he was born at *Bethlehem*, of the Virgin *Mary*, without the Knowledge of a Man, in the latter Part of the Life of *Herod* the Great, in the Reign of *Auguſtus Cæſar*; that he was afterwards crucified and died, in the Reign of *Tiberius*, when *Pontius Pilate* was Governor of *Judæa*; that his Life is truly related in the Hiſtory of the Goſpel; that he was therefore ſent from the Father, that he might teach Men the Way to Salvation, redeem them from their Sins, and reconcile them to God by his Death; and that this his Miſſion was confirmed by innumerable Miracles; that he died, as I before ſaid, and roſe again, and, after he had been very often ſeen by many who had diſcourſed with him, and handled him; he was taken up into Heaven, where he now reigns, and from whence he will one Day return, to paſs a final Judgment according to the Laws of

the

the Goſpel, upon thoſe who were then alive, and upon all them that are dead, when they ſhall be raiſed out of their Graves; that all the Things that he taught, are to be believed, and all that he commanded are to be obeyed, whether they relate to the Worſhip of God, or to Temperance in reſtraining our Paſſions, or to Charity to be exerciſed towards others; that nothing could be appointed more holy, more excellent, more advantageous, and more agreeable to human Nature than theſe Precepts; however that all Men (Jeſus only excepted) violate them, and cannot arrive at Salvation, but through the Mercy of God. III. That there is a Holy Ghoſt, who inſpired the Apoſtles of Jeſus Chriſt, worked Miracles to recommend them, and inclines the Minds of pious Men conſtantly to obey God, and ſupports them in the Afflictions of Life; that we are to give the ſame Credit, and in all things to obey this Spirit ſpeaking by the Apoſtles, as we do the Father and the Son. IV. That the Chriſtian Church owes its Original and Preſervation from the Days of Chriſt to this Time, to the Father, Son, and Holy Ghoſt; that all they who believe theſe things, and obſerve the Precepts of the Goſpel, ſhall obtain Mercy of God, whereby they ſhall be made Partakers of the Reſurrection, (if they be dead when Chriſt ſhall come,) and of a happy Life to Eternity; on the contrary, all they who have diminiſhed from the Faith of the Goſpel, and have not obſerved its Precepts, ſhall riſe, (if they be dead) to be puniſhed, and their Puniſhment ſhall be eternal Death. V. Laſtly, That Chriſtians ought to profeſs all theſe things, both at their Baptiſm, in which we declare that we will lead a Life free from the Filthineſs of Iniquity, according to the Direction of the Goſpel; and alſo at the Lord's Supper, in

in which we celebrate the Death of Chriſt, according to his Command, till he comes; and ſhew that we are willing to be eſteemed his Diſciples, and the Brethren of thoſe who celebrate it in like Manner; moreover, that thoſe Rites, if they are obſerved by us, as is reaſonable, and are celebrated with a religious Mind, convey heavenly Grace and the Divine Spirit to us.

(*a*) THESE Things, and others that are neceſſarily connected with them, (for it is not to our preſent Purpoſe to mention them all particularly,) all Chriſtians believe; nor is there any other Difference but only this, that ſome add many other Things to theſe, whereby they think the foregoing Doctrines ought to be explained or enlarged with Additions; and thoſe ſuch, as they imagine were delivered

(*a*) *Theſe Things, and others,* &c.] In the foregoing Explication of the Chriſtian Doctrine, we have followed the Method of that which they call the Apoſtles Creed, and have avoided all Expreſſions, which have cauſed any Controverſies amongſt Chriſtians; becauſe we are treating of thoſe Things in which they are agreed: And we do not for this Reaſon condemn as falſe, any thing that may be added by way of Explication or Confirmation; on the contrary, we highly approve of their Endeavours, who explain and confirm Divine Truths; and we doubt not but that many Things have been already found, and may yet be found, to illuſtrate it. *Tertullian* judges rightly of this Matter, in the firſt Chapter of his Book concerning veiling Virgins. "The Rule of Faith "is altogether one and the "ſame, entirely firm and un- "alterable; namely, that we "believe in one all-powerful "God, the Creator of the "World, and in his Son Jeſus "Chriſt, who was born of "the Virgin *Mary*, was cru- "cified under *Pontius Pilate*, "was raiſed from the Dead "the third Day, was taken "up into Heaven, ſits now at "the Right-hand of the Fa- "ther, and will come to judge "the Quick and Dead by the "Reſurrection of the Fleſh. "Keeping to this Rule of "Faith, other Matters of Diſ- "cipline *(or Doctrine)* and "Behaviour, admit of Cor- "rection, *viz.* the Grace of "God operating and aſſiſting "to the End, *&c.*"

delivered to Poſterity, not by the Writings of the Apoſtles, but by the Tradition and Cuſtom of the Church, or by the Writings of latter Ages. Concerning theſe Additions, I ſhall ſay nothing more than what I before adviſed; that Chriſtians are not agreed upon them, as they are upon the Doctrines now explained, which are put beyond all manner of Doubt by their own Plainneſs, if we allow but the Authority of the Holy Scripture, which no Chriſtian in his Senſes can refuſe.

If any one weighs the Arguments, by which the Truth of the Chriſtian Religion is proved, with theſe Doctrines in his View; he will obſerve, (and if it be well obſerved, it will be of great Uſe) that all the Force of the Argument is employed about theſe Things, and not about thoſe Points which divide the Chriſtian World, as was before hinted.

Sect. V. *Whence every one ought to learn the Knowledge of the Chriſtian Religion.*

In this Agreement and Diſagreement amongſt Chriſtians, prudent Men will judge it moſt ſafe, to take their Knowledge of the Chriſtian Religion from the Fountain, which is not in the leaſt ſuſpected, and whoſe Streams all confeſs to be pure and undefiled. And this Fountain, is not the Creed or the Confeſſion of Faith of any particular Church, but only the Books of the New Teſtament, which all acknowledge to be genuine. I confeſs ſome Chriſtians do ſometimes ſay, that thoſe Books cannot be underſtood but by the Doctrine of their Church; but others again deny it; and (to mention but this one Thing,) that Opinion is very ſuſpicious, which depends only on the Teſtimony of thoſe that affirm it; and they ſuch, whoſe chief Intereſt it is, that it ſhould ſeem true. Others ſay, that there is need of the extraordinary Aſſiſtance of

of the Holy Spirit, not only in order to the Belief of the Scripture, (which may without any great Difficulty be allowed,) but alſo in order to underſtand the Meaning of the Words contained in it; which I do not ſee how it can be proved; but we will grant this alſo, provided they will acknowledge that all Men, who read the Books of the New Teſtament with a religious Mind, intent upon the Truth, are afforded this Spirit by the Goodneſs of God; there is no need of contending for any Thing more than this. Every one therefore, may wiſely and ſafely gather his Knowledge of the Chriſtian Religion, from theſe Books; yet making uſe of thoſe Helps that are neceſſary or profitable for the underſtanding of ſuch Books; which we will not now enquire after.

WHOEVER therefore believes, that the Revelation of the Will of God made by Chriſt, is faithfully related in the Books of the New Teſtament; ſuch an one muſt of Neceſſity embrace all things which he there meets with, according as he underſtands them, as Matters of Faith, Practice and Hope; for whoever believes in Chriſt, ought to receive with a religious Mind, every Thing which he thinks comes from him; he cannot defend himſelf with any Excuſe, whereby to admit ſome and reject others, of thoſe Things which he acknowledges to come from Chriſt. And ſuch are thoſe Doctrines I before explained, and concerning which all Chriſtians, as I ſaid, are agreed.

AS to the reſt, about which they conteſt; ſince they are not ſo very plain, a religious and pious Man may and ought to deliberate concerning them, and with-hold his Judgment till they appear more evident to him: For it is very imprudent to admit or reject any thing, before it ſufficiently appears to be either true or falſe. Nor is eternal Salva-

Salvation, in the Books of the New Teſtament, promiſed to any one who embraces this or that controverted Opinion; but to him who heartily receives in his Mind, and expreſſes in his Actions, the Sum of the Chriſtian Religion, as we have deſcribed it.

SECT. VI. *Nothing elſe ought to be impoſed upon Chriſtians, but what they can gather from the New Teſtament.*

(*a*) THIS therefore is the only Thing that can juſtly be impoſed upon all Chriſtians, *viz*, that they embrace whatever they think is contained in the Books of the New Teſtament, and obey thoſe Things which they find there commanded, and abſtain from thoſe Things which are there forbidden; if any Thing further be required of them as neceſſary, it is without any Authority. For would any fair Judge, require a Chriſtian to believe a Doctrine came from Chriſt, which he does not find in the only faithful and undoubted Records, in which all are agreed the Revelation of Chriſt is derived down to us? Let other Doctrines be true; let us take

(*a*) *This therefore is the only thing*, &c.] To this belongs what Chriſt ſaith, *Matt.* XXIII. *ver.* 8. and following "Be "ye not called *Rabbi*, for one "is your Maſter, even Chriſt, "and all ye are Brethren. "And call *no Man* your Fa- "ther upon the Earth, for one "is your Father which is in "Heaven: Neither be ye "called Maſters, for one is "your Maſter, even Chriſt." See alſo *James* III. 1. To the ſame Purpoſe, *Rev.* III. 7. where Chriſt is ſaid to have the *Key of David*, which is thus deſcribed, *which opens* (namely Heaven) *and no one ſhuts, and which ſhutteth and no one openeth.* If we are to believe Chriſt only, and there remains no other certain Record of the Revelation made by Chriſt, but the New Teſtament; it is manifeſt from hence, that in Matters of Faith, we ought to give Credit only to theſe Books.

take this for granted a little while; they cannot however be eſteemed as true by him, who, amongſt the different Sorts of Chriſtians, follows the middle Way, and allows of no certain Record of the Revelation of Chriſt, but the Books of the New Teſtament. Whilſt he believes this, nothing elſe can juſtly be required of him; and he will believe this, till it ſhall be made appear to him by plain Arguments, that the Knowledge of Chriſtianity is ſafely to be had ſomewhere elſe, which I believe will never be done.

(*a*) IF any one therefore attempts to take away from Chriſtians the Books of the New Teſtament, or to add to them ſuch Things as do not appear to be true; we are by no Means to hearken to ſuch an one; becauſe he requires that of us, which no prudent Man will allow, *viz.* that we ſhould believe that which we are not certain of, or neglect that which all own to be the ſure Record of the Revelation of the Goſpel. There is no need of examining all Controverſies ſingly, and one by one; which would be an endleſs Thing, and cannot be done but by very learned Men, who have abundance of Leiſure. Whoever impoſes any Thing upon us, as neceſſary to be believed, which we cannot believe; he drives us from himſelf; becauſe Belief cannot be extorted by Force; nor will any one who fears God, and is a Lover of Truth, ſuffer himſelf to profeſs what he does not believe, for the ſake of another.

BUT

(*a*) *If any one therefore attempts*, &c.] To this relates that Saying of *Paul*, *Gal.* 1. 8. "If we, or an Angel "from Heaven preach any o-"ther thing for the Goſpel, "than that Goſpel we have "preached to you, let him "be accurſed." And indeed it is no Man's Buſineſs to add any thing to the Goſpel, as neceſſary; nor to diminiſh any thing from it, as unprofitable.

But they who differ from this, object; that if every one be left to their own Liberty, in judging of the Meaning of the Books of the New Teſtament; there will be as many Religions as there are Men; and Truth, which is but one, will immediately be oppreſſed by a Multitude of Errors. But I think, that before an Opinion, which is eſtabliſhed upon ſolid Arguments, be oppoſed by Objections, the Foundation upon which it is built ought to be overthrown; becauſe ſo long as that remains firm, the whole Superſtructure raiſed upon it cannot be ſhaken; as we ſee here. For if any Inconvenience ſhould follow from what has been ſaid, it is nevertheleſs true, till it be made appear not to be fixed on a firm Bottom. But to paſs by this now; it is falſe that the Revelation of the New Teſtament is ſo obſcure, that the Sum of the Chriſtian Religion cannot be truly learned from it, by any one of a ſound Mind, who is deſirous of Truth. It is evident from Experience, that it may be truly learned from thence; for all Chriſtians, as has been already ſhewn, agree in the principal Parts of it; which was obſerved by *Grotius*, Book II. Sect. XVII. We have no Regard here, to a few ſimple or wicked Men; ſince whole Societies of Chriſtians, who in other Reſpects, out of their too great Eagerneſs of Contention are apt to differ from one another, and to run into the contrary Extremes, are here agreed.

Sect. VII. *The Providence of God, in preſerving the Chriſtian Doctrine, is very wonderful.*

In this Particular, as in numberleſs others which relate to the Government of human Affairs, the Divine Providence is very wonderful; which, notwithſtanding ſo many Differences, as were of old, and are at this Day amongſt Chriſtians, yet hath preſerved

preſerved the Books of the New Teſtament entire, even to our Times; that the Chriſtian Doctrine may be recovered out of them, as often as it happens to be corrupted. Nor has it only delivered down to us this Treaſure entire; but alſo, in the midſt of the hotteſt Differences, has ſo ſecured the Chriſtian Doctrine itſelf, that the Sum of Religion has never been forgot amongſt Chriſtians.

No inconſiderable Number of Chriſtians at this Day contend, that many Errors, in former Ages, crept by Degrees, in amongſt the Sects of Chriſtians; which when others denied; in the XVIth Century after the Birth of Chriſt, that famous Separation in the *Weſt*, was made upon that Account, by which Chriſtianity was divided into two Parts, not very unequal. Yet in thoſe Ages, whoſe Errors are reproved by that Part of the Chriſtians which made the Separation I now mentioned, and whoſe Faults were highly aggravated by both Sides, and that not without Grounds; the Sum of the Chriſtian Religion before drawn up by us, was all along maintained. (*a*) There is no Age ſo thick clouded

(*a*) *There is no Age ſo thick clouded*, &c.] None have a worſe Report, than the Xth and XIth Centuries, as is granted by thoſe who ſtick to the See of *Rome*, as much as by thoſe who have made a Separation from it. Yet if any one, for his own Satisfaction, will read *amongſt the Books of the Fathers*, the Writings of thoſe Centuries, he may eaſily collect all the Doctrines mentioned in the IVth Sect. At the Beginning of the XIIth Century, lived *Bernard*, Abbot of the Monaſtery of *Claravallis*, whoſe Learning, Piety, and Conſtancy, are commended by very many, and whoſe Writings were often read in the following Ages, and never condemned. Now from thence an entire Body of the Chriſtian Doctrine may eaſily be collected; and it is no leſs certain of the following Centuries down to the XVIth. Nor is there any Doubt of thoſe that follow.

clouded with Ignorance and Vice, but the fore-mentioned Articles of Faith, may eaſily be collected from their Writings that remain. It muſt not indeed be diſſembled, that many things foreign and unknown to the Books of the New Teſtament, have been added and thruſt into the Chriſtian Theology; whence it is, that the true Wheat of the Sower, in the Goſpel, hath not brought forth ſo much Fruit as it would otherwiſe have done, had the Ground been cleared of Thorns and hurtful and unprofitable Weeds. Many Vices and Faults, were not only admitted or borne with, but applauded alſo. Yet was not ſound Doctrine ever the leſs ſafe, whilſt the Books of the New Teſtament remained, and whilſt Chriſtians were endued with common Senſe; for by this Means, very eminent Men were often raiſed up, who corrected the Errors and Vices of their Age, and ventured to oppoſe the Torrent. Thus according to the Promiſe of Chriſt, God hindered (*a*) *the Gates of Death from prevailing againſt the Church*; that is, did not ſuffer every Society wherein the Chriſtian Doctrine was preſerved entire, to be extinguiſhed; though ſometimes they were blended and obſcured with foreign and contrary Opinions, and ſometimes were more ſincere and pure. Wherefore (to obſerve this by the Way) unleſs this Doctrine was really ſent to us from God, it could never have eſcaped out

(*a*) *The Gates of Death from prevailing*, &c.] So we explain πύλας ἅδου, becauſe neither that Word, nor the *Hebrew* שְׁאוֹל *Scheol*, which anſwers to it, ever ſignifies in the Sacred Writings, an evil Spirit, but only the Grave, or the State of the Dead, as *Gretius* and others have obſerved. Therefore this one thing may be gathered from this Place, that it will never happen, that the Chriſtian Church ſhould entirely periſh, or that there ſhould be no Society left, amongſt whom the Sum of the Doctrine of the Goſpel ſhould not remain.

out of ſuch a Deluge of Vices and Errors, but would, at length, have been overwhelmed by the Changeableneſs and Folly of Human Nature, and have entirely periſhed.

Sect. VIII. *An Anſwer to that Queſtion, Why God permits Differences and Errors to ariſe amongſt Chriſtians.*

Perhaps ſome may here object againſt what has been ſaid, that the Divine Providence would have better conſulted the Preſervation of the Chriſtian Doctrine, if it had prevented the Errors that are and have been amongſt Chriſtians, and maintained Truth and conſtant Agreement, which is the Companion of it, amongſt them, by its Omnipotence. But it is not for us to inſtruct God how he ought to direct himſelf, in the Government of human Affairs, that they might be better. On the contrary, it is our Duty to think that God had very wiſe Reaſons for ſuffering what he did ſuffer, tho' we cannot ſo much as gueſs at what they are. But if any probable Reaſons can be given for the Things that are done; we ought to believe that God permits thoſe Things which daily come to paſs, to be done for theſe, or more weighty Reaſons.

To make a Conjecture from the Reaſon of Things; we are above all Things ſure, that the Deſign of God was (*a*) to create Men free, and to ſuffer

(*a*) *To create Men free*, &c.] This is taught with the higheſt Conſent by all Chriſtian Antiquity. See *Juſtin* the Martyr's Apology I. ch. LIV. and LV. *Irenæus* Book IV. ch. 9. ch. 29. towards the end, ch. 71, and 72. *Origen*'s *Philocalia*, ch. 21. *Euſebius*'s Goſpel Preparation, Book VI. ch. 6. and others, whoſe Sayings are quoted by *Dionyſius Petavius*, in his Theological Doctrines, Tom. I. Book VI. ch. 6. There are alſo many Things to this Purpoſe, Tom. III. Book III, IV. and V.

ſuffer them to continue ſo to the End; that is, not ſo good, that they muſt neceſſarily continue good always; nor ſo bad, as that they muſt of Neceſſity always ſubmit to Vice; but mutable, ſo as that they might paſs from Vice to Virtue, and again from Virtue to Vice; and this with more or leſs Eaſe according as they had a longer or ſhorter Time given up themſelves to Virtue or Vice. Such we ſee the *Hebrew* People of old were, and ſuch were the Chriſtians afterwards. Neither of them were drawn by an irreſiſtible Force either to Virtue or Vice; but only reſtrained by Laws, which propoſed Reward to the Good, and Puniſhment to the Bad; to which were added by the Divine Providence, various Incitements to Virtue, and Diſcouragements from Vice; but yet neither of them deprived Man of his native Liberty, whereby he had a Power of obeying or diſobeying God, as is evident from Experience; for there were always Good and Bad, though the Divine Laws preſcribed Virtue, and prohibited Vice equally to all. That this would be ſo amongſt Chriſtians, Chriſt has plainly ſignified in two Parables, (*a*) the one of the Tares which the Enemy ſowed, after the Wheat was ſown; (*b*) the other of the Net, which took good and bad Fiſh alike; by which he ſignified, that there would always be in the Church, a Mixture of good and bad Chriſtians; whence it follows, that he very well ſaw the Evils that would always be in the Chriſtian Church. Moreover *Paul* tells the Chriſtians, (*c*) *that there muſt be Sects* amongſt Chriſtians, *that*

(*a*) *The one of the Tares*, &c.] *Matt.* XIII. 24. and following.

(*b*) *The other of the Net*, &c.] *Mat.* XIII. 47. and following.

(*c*) *That there muſt be Sects*, &c.] 1 *Cor.* XI. 19. *For there muſt be alſo Hereſies among you, that they which are approved, may be made manifeſt among you*; that is, as they are Men, there

that they who are approved may be made manifeſt. (*a*) And indeed unleſs there had been Differences among Chriſtians concerning Doctrine, there had been no room left for Choice, and for that ſort of Virtue, by which Truth is preferred to all other Things. Therefore even in this Particular alſo, the Divine Wiſdom ſhines bright; which cauſed an excellent Virtue to flouriſh out of the midſt of the Vices of Men.

If any one ſhould object here, (*b*) as ſome do; that it were better there were no ſuch kind of Virtue, than that there ſhould be Vices contrary to it, from whence ſo many horrid Crimes, ſo many Calamities, and ſo great Miſeries ſhould befal Mankind, and ſuch heavy Puniſhment attend them after this Life: To this we anſwer, that theſe Evils were not of ſuch a Conſideration with God, that upon their Account, he ſhould not give an Inſtance of his Power in creating free Agents. Unleſs this had been done, no Creature would have believed, that it could have been done. Nay, God himſelf would not have been thought to be free, unleſs he himſelf had planted this Opinion of himſelf by his Omnipotence in the Minds of Men, which otherwiſe they never could have conceived from his works

there is a Neceſſity, unleſs they were changed for the better, that there ſhould ariſe Sects amongſt them, by which the Good may be diſtinguiſhed from the Bad; whilſt the Good ſtick to Truth and Charity, and the reſt run into all other Things. See *Mat.* XVIII. 7.

(*a*) *And indeed unleſs*, &c.] See this handled more at large in my *Eccleſiaſtical Hiſtory*, Century I. *Anno* LXXXIII. 8. *Le Clerc.*

(*b*) *As ſome do*, &c.] This Objection is largely propoſed, and ſet off with Rhetorical Flouriſhes by *Peter Bayle*; whom we have confuted in ſome of the Volumes of the *Choice Library*, and eſpecially in the Xth, XIth, XIIth, in *French*.

Works. Nor could he have been worshipped, if he had been thought to do, or to have done all Things, not out of his free Goodness, but by a certain fatal Necessity; unless by a fatal Worship also, and such an one as is not at all free. The Vices and Calamities of this or the other Life, are not comparable to so great an Evil, as the supposing God to be ignorant of any Thing; For if we find any Difficulty about them, we ought to consider that God is most good, just, powerful, and wise, and will not act otherwise than agreeable to his Perfections; and will easily find a Way and go in it, whereby to clear those Things which seem to us to be intangled; and to shew to all intelligent Creatures, that nothing was done by him, which ought not to have been done. In the mean Time, till that Day spring, in which all the Clouds of our Ignorance shall be dispersed; he hath given us such Experience of himself, and such Instances of his Perfections, on the Account of which, we may and ought entirely to confide in him, and patiently to wait for what he will have come to pass. More might be said on this Matter, but that it would divert us from that End we are tending to, and carry us to what does not belong to this Place.

SECT. IX. *They profess and teach the Christian Doctrine in the purest Manner of all, who propose those Things only as necessary to be believed, practised, or hoped for, which Christians are agreed in.*

To pass by these Things therefore, and return to the Choice of our Opinion amongst the different Sects of Christians; nothing seems possible to be done more safe and wise, in this State of Affairs, than for us to join ourselves with that Sect of Christians, which acknowledges the New Testament only for the Rule of their Faith, without any Mix-

ture of human Decrees; and who think it ſufficient that every one ſhould learn their Form of Faith from thence; conform their Lives to its Precepts, and expect the Promiſes which are there made. Which if it be done ſincerely, and without any Diſſimulation; the End of ſuch a Search, will be that very Form of ſound Words, which we have made appear to have remained the ſame, amidſt ſo many and ſo great Storms of Errors and Diſſentions, during the paſſing of ſo many Ages, and the Changes of Kingdoms and Cities. In it are contained all Things that are neceſſary to Faith and Practice; to which if any one would have any other Things added, it may lawfully be done, according to the Circumſtances of Time and Place; provided they be not impoſed as neceſſary (*a*) (which belongs only to the ſupreme Lawgiver,) nor contrary Doctrines to thoſe obtruded.

CHRISTIANS diſpoſed in the Manner we have been ſpeaking of, ought not to ſubmit their Neck to the Yoke of human Opinions, nor to profeſs they believe what they do not believe; nor to do that which they cannot approve in their own Minds, becauſe they think it contrary to the Precepts of Chriſt. Therefore, where-ever that Chriſtian Liberty, which I have now mentioned, is not allowed, they muſt of Neceſſity depart thence; not as if they condemned all that are of a different Opinion from themſelves, but becauſe every one is abſolutely obliged to follow the Light of his own Mind, and

(*a*) *Which belongs only to the Supreme Lawgiver*, &c.] See what *Paul* ſays upon this Matter, *Rom.* XIV. 1. *and ſo on*, Where he ſpeaks of thoſe who impoſe Rites on others; or who condemn thoſe that obſerve them; which Right he declares to belong to Chriſt only. And to this may be referred what St. *James* ſays, ch. IV. 12. *There is but one Lawgiver, who is able to ſave and to deſtroy.*

and not that of another's; and to do that which he judges beſt to be done, and to avoid that which he thinks to be Evil.

SECT. X. *All prudent Perſons ought to partake of the Sacrament, with thoſe who require nothing elſe of Chriſtians, but what every one finds in the Books of the New Teſtament.*

SINCE Chriſt has appointed two Signs or Symbols of Chriſtianity, Baptiſm and the Lord's Supper; it was not indeed in our Power, to receive Baptiſm where we judged the Chriſtian Religion to be moſt pure, becauſe we were baptized very young; but ſince we do not come to the other Sacrament till we are of riper Age, we may diſtinguiſh that Society of Chriſtians, in which we are willing to be Partakers of it; which if we have not already done, we ought to do it now.

THERE are ſome who make the Sacrament, (which according to Chriſt's Inſtitution, (*a*) is a Token of that Peace and Love which is between Chriſtians,) a Mark of Diſtinction; and exclude from it all thoſe, who do dot think it ſafe to ſubmit to any Yoke, but what Chriſt has laid upon them; or to receive any Things as neceſſary to be believed, practiſed or hoped for, but thoſe which they are verily perſuaded are contained in the Books of the New Teſtament; and who are therefore very cautious of admitting any other Forms of Faith, beſides

(*a*) *Is a Token of that Peace and Love*, &c.] See 1 *Cor.* X. 16, 17. where mentioning the Sacramental Cup and Bread, of which many are Partakers, the Apoſtle adds; *For we being many, are one Bread and one Body, for we are all Partakers of that one Bread.* Which Words ſhew, that by the Sacrament is ſignified the mutual Agreement of Chriſtians; and ſo the beſt Interpreters underſtand it.

ſides that which we have mentioned. It is but juſt and reaſonable indeed, that we ſhould maintain Peace with ſuch Men as theſe; (*a*) But for receiving the Sacrament upon this Condition, that we ſhould embrace any other Rule of Faith and Practice, beſide the Books of the New Teſtament, and think all thoſe excluded the Church who will not admit them; this a religious and prudent Man will think very wicked. But all they who are true Lovers of the Goſpel, ſafely may and ought to approach the Sacramental Table of them, who know no other Laws of obtaining eternal Salvation, but thoſe laid down by Chriſt and his Apoſtles in the Books of the Goſpel Covenant, as every one can underſtand them. For whoever acknowledges the Books of the New Teſtament for the only Rule of Faith and Practice; who ſincerely conform their Lives to that Rule; in a Word, who allow of no Idolatry, nor treat others ill, that they may profeſs they believe certain Doctrines which they do not believe; all ſuch are received by theſe, and alſo invited to this Table. It it manifeſt indeed, that Communion cannot be maintained with him, who makes uſe of Force to impoſe his Opinions upon others; who worſhips other Gods, beſides the true God the Father, Son, and Holy Ghoſt; or who by his Converſation, ſhews that he makes light of the Precepts of the Goſpel; or who owns any other Laws of Salvation. than thoſe wrote in the Books of the eternal Covenant: But he who behaves himſelf the direct contrary, is worthy to have all Chriſtians maintain

(*a*) *But for receiving the Sacrament*, &c.] And this was the Opinion of *Grotius*, as appears from that little Book of his, *Whether we ought always to join in receiving the Sacrament*; where he ſpeaks of the Reaſons of forbearing the Communion. Tom. IV. of his Theological Works, pag. 511.

maintain Communion with him, and to be preferred to all the reſt who are of a different Opinion. (*a*) No mortal Man, nay no Angel can impoſe any new Goſpel upon Chriſtians, to be believed by them: Now according to this Goſpel, he is a true Diſciple of Chriſt, who from his Heart believes his Doctrine, and his only, ſo as to obey it the beſt he is able, according to the Infirmity of this Life; who worſhips one God, loves his Neighbour as himſelf, and lives temperately in reſpect to all other Things. If any Thing be diminiſhed from this, the Laws of the Covenant, which none but God can abate any Thing of, are maimed: And if any Thing be added, it is an uſeleſs Yoke, which none ought to impoſe on Chriſtians. Such Laws can be received from God only, who alone is the Determiner of eternal Salvation.

PERHAPS ſome may here aſk me by what Name theſe Chriſtian Societies, which I have now deſcribed, may be diſtinguiſhed? But it ſignifies nothing what Denomination they go under: The Reader may conceive all Churches to be meant, in which, what I have ſaid, is to be found. Whereſoever that only Rule of Faith, and that Liberty which I have deſcribed is; there they may be aſſured true Chriſtianity is, and they need not enquire for a Name, which makes nothing to the Purpoſe. I believe there are many ſuch Societies; and I pray the good and great God, that there may be more and more every Day; that at length *his Kingdom may come* into all the Earth, and that Mankind may obey it only.

(*a*) *Mortal Man*, &c.] See the Notes on *Sect.* I.

SECT.

Sect. XI. *Concerning Church-Government.*

A ſmall Difficulty may here be objected to us, which ariſes from the Form of Church-Government and Diſcipline, commonly called Eccleſiaſtical: For no Society, ſuch as a Church is, can ſubſiſt without Order, and therefore there muſt be ſome Form of Government appointed. Nor is it debated amongſt Chriſtians, what Form of Government was appointed by the Apoſtles; for that ſeems preferable to all others, which was appointed from the Beginning; and therefore of two Churches, in which the Goſpel is taught with equal Purity and Sincerity in all other Reſpects, that is to be preferred, in which the Form of Government is Apoſtolical; though Government without the Thing itſelf, that is, the Goſpel, is only the faint Shadow of a Church.

There are now two Forms of Government, one of which is that wherein the Church acts under one Biſhop, who alone has the Right of ordaining Preſbytery, or the inferior Order of the Goſpel Miniſters; the other is that, where the Church is governed by an Equality of Preſbyters, joined with ſome Lay-Perſons of Prudence and Honeſty. They who, without Prejudice, have read over the moſt antient Chriſtian Writers that now remain, (*a*) very well know, that the former Manner of Diſcipline, which is called Epiſcopal, ſuch as that in the South Part of *Great Britain*, prevailed every where in the Age immediately after the Apoſtles; whence we may collect, that it is of Apoſtolical Inſtitution. The other, which they call *Presbyterian*, was inſtituted

(*a*) *Very well know*, &c.] See my *Eccleſiaſtical Hiſtory*, Century I. to the Year LII. 6. and LXVIII. 8. *and the following Ones.* *Le Clerc.*

tuted in many Places of *France*, *Switzerland*, *Germany*, and *Holland*, by those who in the XVIth Century made a Separation from the Church of *Rome*.

THEY who read with Attention the Histories of that Century, are fully satisfied, that this latter Form of Government was introduced for this Reason only, because the Bishops would not allow to them who contended that the Doctrine and Manners of Christians stood in need of necessary Amendment; that those Things should be reformed, which they complained were corrupted. Otherwise, if the Bishops every where at that Time, had been willing to do of their own Accord, what was not long after done in *England*; that Government had prevailed even to this Day, amongst all those who separated from the *Romish* Church; and the numberless Calamities which happened, when all Things were disturbed and confounded, had then been prevented. For if we would judge of the Matter truly, there was no other Reason for changing the Government but this, that whilst the ancient Government remained, nothing could be procured, however just in itself. Therefore the Presbyterian Form is appointed in many Places; which after it was once done, was so much for the Interest of all them who presided in the State-Affairs in those Places, and is so at this Time not to have it changed, that it must of Necessity continue; unless any one had rather upon that Account, that all the Dominions in which it prevails, should be put into the most dangerous Disorders; which prudent Men will never allow, nor is to be wished. The Form of Government was appointed of old, to preserve the Christian Doctrine, and not to disturb the Commonwealth, which can scarce happen without endangering the Religion itself.

WHERE-

WHEREFORE prudent Men, though they above all Things wiſh for the Apoſtolical Form of Church Government, and that it might be every where alike; yet they think Things had better be left in the State in which they now are, than venture the Hazards which always attend the Attempt of new Things. In the mean Time, they that are wiſe, will by no Means hate, reproach, nor condemn one another upon that Account, as the moſt violent Men are apt to do; as if eternal Salvation depended upon either Form, which does not ſeem to be taught any where in the Apoſtolic Writings, nor can it be gathered from the Nature of the Chriſtian Religion.

SECT. XII. *The antient Church-Government was highly eſteemed by* Grotius, *without condemning others.*

WHOEVER reads over the Works of that great Man *Hugo Grotius*, and examines into his Doctrine and Practice; will find, that he had entertained in his Mind (*a*) that Form of ſound Words, the Truth of which he has proved; nor did he eſteem any Thing elſe as true Religion; but after he had diligently read the Writings of Chriſtian Antiquity; and underſtood that the Original Form was that of Epiſcopacy,

(*a*) *That Form of ſound Words*, &c.] See amongſt other Things, *The Inſtitution of Children that are baptized*, which the Author himſelf tranſlated out of *Dutch* Verſe into *Latin*. In his Theological Works, Tom. IV. pag. 629. And in his latter Works, he often affirms, that whatever is neceſſary to Salvation, is plainly enough contained in the *New Teſtament*. See his Annotations on *Caſſander*'s Conſultation towards the End, where he ſpeaks *of the Sufficiency and Plainneſs of the Scripture*. Which being granted, it is manifeſt from thence, that the Sum of the Chriſtian Religion, as it was before produced by us, may be collected thence by any one.

Episcopacy, he highly approved of it in the Manner it is maintained in *England*, as appears (*a*) from his own express Words, which we have wrote down at the Bottom of the Page.

THEREFORE it is not to be doubted, but if it had been in his Power, and he had not been so vehemently tossed to and fro by Adversity, and exasperated and vexed by the Baseness and Reproachfulness of his Enemies, at whose Hands he did not deserve it; he would have joined himself with those who maintained the antient Form of Discipline, and required nothing further than what has been already said, the Truth of which he has proved excellently well; the Arguments for which Practice, appear to us to be so weighty, that we have thought good to add them to this little Treatise.

SECT. XIII. *An Exhortation to all Christians who differ from each other, not to require of one another any Points of Doctrine, but such as every one finds in the* New Testament, *and have always been believed.*

SEEING these Things are so, we cannot but earnestly exhort all Christians who differ in Opinions, to remember that That only is the true Sum and Substance of the Christian Religion, the Truth of which can be proved by the Arguments *Grotius* has alledged;

(*a*) *From his own express Words*, &c.] In his Annotations on the Consultation of *Cassander*, Acts XIV. *Bishops are the Heads of the Presbyters, and that Preheminence was foreshewn in* Peter, *and was appointed by the Apostles wherever it could be done, and approved by the Holy Ghost, in the Revelations. Wherefore as it was to be wished that that Superiority were appointed every where*, &c.] See also what follows, concerning *the Ecclesiastical Power, and the Discussion of* Rivetus's *Apology*, p. 714. col 2. Other Things are also alledged, in the Epistles added to this little Treatise.

alledged; and not those controverted Points which each Side deny, and which have been the Cause of so many Evils: Further, no one that reads over the *New Testament* with a religious Mind, and meditates upon it, can be perswaded that there is (*a*) any other Lawgiver but Christ, upon whose Law eternal Life depends; nor that any one who is so disposed, can or ought to perswade himself to admit of any Thing as necessary to Salvation, beside what is the Doctrine of Christ and his Apostles; or to believe that to be true, which he thinks is contrary to it: Wherefore there is none more certain and present Remedy of their Differences, than this; that nothing be imposed upon Christians, but those Things which every one is fully satisfied in his own Mind are revealed; nor need we fear any Inconvenience from hence, since it is evident from the Experience of all Ages past from Christ to this Time, that the Sum of the Christian Religion before laid down, was never rejected by any. (*b*) If this one Thing only were

(*a*) *Any other Lawgiver but Christ*, &c.] The Words of *James*, ch. IV. 12. quoted in Sect. I. are very express in this Matter; where more is said relating thereto. Besides, the Thing itself speaks here; because amongst the different Sects of Christians, none of them believe their Adversaries Authority.

(*b*) *If this one Thing only*, &c.] This was the Opinion of *James* I. King of *Great-Britain*, if we may give Credit to *Isaac Casaubon*, who had these Words, *in his Answer to Cardinal* Perron's *Epistles*, on the third Observation, p. 30. Edit. Lond. 1612. "It is most "truly written, in the Explication of those Things which "are absolutely necessary, that "it is the King's Opinion that "the Number of those Things "which are absolutely necessary to Salvation, is not "great. Wherefore his Majesty thinks, that there is no "shorter Way to enter in an "Agreement, than by carefully separating those Things "that are necessary, from those "that are not; and that their "whole Care be employed in "agreeing about the necessary "Things; and that in those "Things that are not necessary,

were at this Time required of all Chriſtians as neceſſary, all their Differences would immediately ceaſe, and whatever Diſagreement remained in Opinions; it would not belong to the Body of the Church, but to private Perſons; every one of which muſt render an Account of their Conſcience to God. If they did but once underſtand, that they were agreed in the principal Matters, as they really are agreed, and would bear with one another in other Things; and would not endeavour to bring over others to their Opinion or Rites, by Force or other wicked Arts; this would be the only Agreement that can be expected on Earth. (*a*) In this Ignorance and Want of Knowledge in Mankind, hindered by ſo many Paſſions; no prudent Perſon can expect that all can be brought, either by Force or Reaſon, to think and do the ſame Thing. The more generous and underſtanding Minds, can never approve of Force; which is the Attendant of Lies, and not of Truth: Nor do they who are leſs learned, or who are blinded by Paſſion, or the Prejudices of Education, or any other Thing, as the far greateſt Part will always be; fully underſtand the Force of Reaſon; nor in the mean Time, are they to be compelled to do or ſpeak contrary to what they think. Let them who preſide in the Government of the Church think it ſufficient, that Men, through the Help of the immortal God, believe the Goſpel; that that Faith alone

" fary, there be an Allowance " made for Chriſtian Liberty, " &c."

(*a*) *In this Ignorance and Want of Knowledge*, &c.] It was very well ſaid by *Hilary*, concerning the Trinity, Book X. c. 70. " That God does " not invite us to *Happineſs*, " through difficult Queſtions, " nor confound us with va- " rious Sorts of Eloquence. " Eternity is plain and eaſy to " us, to believe that God " raiſed up Jeſus from the " Dead, and to confeſs him to " be Lord."

alone is to be preached as neceſſary; that the Precepts of it alone are to be obeyed, and Salvation to be expected from the Obſervation of its Laws; and all Things will go well. Whilſt human Things are made equal with Divine; and doubtful Things, to ſay no worſe of them, equalled with thoſe that are certain, there can be no End of Contention, no Hopes of Peace; which all pious Men ought, with their moſt earneſt Wiſhes, to deſire of the great God, and to endeavour to promote as far as in their Power.

BOOK II.

Againſt INDIFFERENCE in the CHOICE of our RELIGION.

SECT. I. *That we ought to have a Love for Truth in all Things, but more eſpecially in ſuch as are of great Moment.*

I THINK that Perſon judged very rightly, (*a*) whoever he was, that ſaid, there is an eternal Alliance betwixt Truth and the Mind of Man; the Effects of which, though they may ſometimes be, as it were, ſuſpended or diſcontinued for a while, by reaſon of the Inconſtancy and Affections of Human Nature; yet the Alliance itſelf can never be entirely broke. For no body is deſirous of being deceived; nay, there is no body but

(*a*) *Whoever he was that ſaid,* &c.] *John Smith*, in his ſelect Diſcourſes publiſhed at *London*, 1660. Hence St. *Auſtin*, in his CXLth Sermon, concerning the Words of the Evangeliſt St *John*, Tom. V. Col 682. *Every Man ſearches after Truth and Life; but every Man does not find the Way to them.* And again, Sermon CL Col. 716. *The Mind cannot endure to be deceived. And how much the Mind naturally hates to be deceived, we may learn from this ſingle Thing, that every Man of Senſe pities a Changling. If it were propoſed to any one, whether he would chooſe to be deceived, or to perſiſt in the Truth; there is no body but would anſwer, that he had rather perſiſt in the Truth.*

but had rather know the Truth, in any Matter whatſoever, but eſpecially in any Matter of Moment, than be miſtaken, though it be only in Things of mere Speculation. We are naturally delighted with Truth, and have as natural an Averſion to Error; and if we knew any Way, in which we could certainly arrive at Truth, we ſhould moſt readily enter into it. Hence it is, that there always have been found very eminent Men, whom all the World have moſt highly applauded, becauſe they ſpent their whole Lives in the Purſuit of Truth. There have been, and are at this Day, innumerable Natural Philoſophers and Geometricians, who have taken incredible Pains to come at Truth; and who affirm, that they never feel (*a*) ſo great Pleaſure as when they find out a Truth which they have long been in ſearch after. So that the Love and the Knowledge of Truth, may very juſtly be reckoned amongſt the many other Things that Men excel Brutes in.

But all Truths are not of the ſame Moment, and many theoretick Notions, though they be true, may be laid aſide, becauſe little or no Advantage can be had from them, and therefore it is not worth while to be at much Pains about them; but, on the other Hand, there are ſome Truths of ſo great Moment, that we juſtly think them worth purchaſing at any Rate. Of this ſort, are all thoſe that relate to our Well-being and Happineſs; the Knowledge of which, is moſt valued by every body, and moſt diligently purſued by them. To which if we add, that the Conſequence of a well-ſpent and happy Life, (and we muſt always allow, that what is good, that is, agreeable to Truth, is alſo an Ingredient

(*a*) *So great Pleaſure*, &c.] *Diogenes Laërtius*, Book VIII. See the Life of *Pythagoras* in 12.

gredient of Happineſs) during our ſhort Stay here, will be an eternal Happineſs hereafter, as all Chriſtians of every Sect whatſoever profeſs to believe; we cannot but own, that the Knowledge of the Way by which we may arrive at ſuch Happineſs, cannot be purchaſed at too dear a Rate.

SECT. II. *Nothing can be of greater Moment than Religion; and therefore we ought to uſe our utmoſt Endeavours to come at the true Knowledge of it.*

OUR Buſineſs is not now with ſuch Perſons as deſpiſe all Religion; theſe have been ſufficiently confuted by that great Man *Hugo Grotius*, in the foregoing Books; which whoſoever has read with a Mind really deſirous of coming at the Truth, can have no doubt, but that there is a God who would be worſhipped by Men; and as Things now are, with that very Worſhip which is commanded by Chriſt; and that he has promiſed everlaſting Happineſs, after this mortal Life, to all who thus worſhip him.

THUS much being allowed, no body can doubt but that Religion is a Matter of the higheſt Concern; and therefore, as we ſee that Chriſtians do not conſiſt of one entire Body, we ought to endeavour to find out, which Sect of them is moſt agreeable, in its Doctrines and Precepts, to thoſe which are left us by Jeſus Chriſt; for we cannot have an equal Regard for them all, becauſe ſome of them are ſo very different from others, both in Doctrine and Worſhip, that they accuſe one another of the greateſt Errors, and of having corrupted the Divine Worſhip; nay, ſome of them ſpeak of the reſt, as abſolutely excluded eternal Life. Now if this could be made plainly appear, without doubt we ought to withdraw ourſelves from all

all other Sects, as ſoon as we can, and join with that alone which with Truth makes ſuch Objections againſt all others. For not only this preſent ſhort Life lies at Stake, which is ſubject to innumerable Evils and Misfortunes, let us live how we will; but we render ourſelves liable to the Puniſhments which God has threatned to thoſe who do not believe the Goſpel, and hazard that Happineſs which has no Defect and will have no End. Yet there are ſome Men, not indeed very learned, nor very much addicted to reading the Scriptures ſeriouſly, in order to judge of the Diviſions amongſt Chriſtians, and to find out on which Side the Truth lies; for they have no Concern at all for that; but their Notion of theſe Diviſions is; that they think it all one, let their Opinions be what they will, and that it is the ſame Thing whatever Worſhip they follow: They imagine it to be quite indifferent, what Party of Chriſtians we really join our ſelves with, or indeed only profeſs to join ourſelves with. I do not now ſpeak of the common People only; there are Kingdoms, in which not only the common People, but the Magiſtrates and Nobility have ſeparated from the See of *Rome*, and yet in a very ſhort Time, upon having a new King, have returned to it again; and then after this, have been aſſiſting to the ſupreme Power in oppoſing the ſame See. In the Reign of *Henry* VIII. of *England*, there were many Acts made not only by the King, but agreed to by the Parliament, againſt the See of *Rome*, which King *Henry* was angry with, for a Reaſon that few People approved of. After his Death, when his Son, *Edward* VI. joined in with that Party, who had not only renounced all the Authority of the See of *Rome*, as his Father had done; but alſo had embraced other Opinions, which were condemned by that See;

they likewiſe openly declared that they approved of them. A little after King *Edward* died, when Queen *Mary*, a great Bigot to the Pope of *Rome*, ſucceeded her Brother; this very Nobility aſſiſted this Queen, to oppreſs that Party who had deſpiſed the Authority of the Pope, and were in ſo flouriſhing a Condition, when *Edward* was King. Some Time after, upon the Death of *Mary*, Queen *Elizabeth* ſucceeded, who was of the ſame Sect with her Brother *Edward*, and ſo ſtrongly eſtabliſhed it by a long Reign, that it remains to this Day upon the ſame Foundation on which it was then built. Whoever peruſes the Hiſtory of thoſe Times, will ſee how fluctuating the Nobility of that Nation were; and he will hardly be able to perſuade himſelf, but that they were of the ſame Mind with thoſe that believe it to be all one with reſpect to their eternal Salvation, what Sect of Chriſtians they join themſelves with. I agree with thoſe who aſcribe theſe Changes in a good Meaſure to Fear; but when I conſider the Conſtancy, Courage, and Contempt of Death, which we ſo frequently ſee in the *Engliſh* Nation, I can hardly perſuade myſelf, but that the Love of this preſent Life, and an Indifference about Religion, were the principal Cauſes of theſe ſeveral Changes.

SECT. III. *That an Indifference in Religion, is in its own Nature unlawful, forbidden by the Laws of God, and condemned by all Sects of Chriſtians.*

FOR any one to think that Religion is one of thoſe Things that are of an indifferent Nature; ſo that we may change it as we do our Clothes; or at leaſt, that we may profeſs or deny it juſt as the Times change; is a moſt heinous Crime, as will appear by many Reaſons, the principal of which we will produce, from the Nature of the Thing, the

the Laws of God, and the Conſent of all Chriſtian Nations.

First, to tell a Lye, is a very diſhoneſt Thing, eſpecially in an Affair of any great Moment, when it is not ſo much as allowed in trifling Matters, unleſs perhaps in ſuch Particulars where a Lye is upon the Whole more advantageous than the Truth. But in the Affair of Religion, it muſt be a very grievous Fault for Men to lye, or even to diſſemble; becauſe thereby they do all in their Power to confirm a Lye, in a Thing of the greateſt Importance; to ſtifle Truth which is contrary to it, and to condemn it to perpetual Obſcurity. It is the worſt Example that can be ſet, eſpecially in Perſons advanced to any Dignity, which the People of a lower Rank are but too apt to imitate; whence it comes to paſs, that they are not only Offenders themſelves, but they cauſe others to offend alſo by their Example; which has the greateſt Influence over the common People, becauſe they give a much greater Attention to the Actions of thoſe they have a great Reſpect for, than to their Words.

It is alſo a very diſhonourable Thing, and altogether unworthy a Man of Courage, to tell a Lye for the ſake of this ſhort Life, and to chooſe to diſpleaſe God rather than Men. For this Reaſon the moſt eminent Philoſophers, choſe rather to expoſe themſelves to certain Death, than to do a thing which they thought was diſpleaſing to the Deity; as we ſee (*a*) in the Inſtance of *Socrates*, who choſe rather to drink a Doſe of Poiſon than to leave off the Study of Philoſophy, which he had ſo much

(*a*) *In the Inſtance of* Socrates, &c.] See what I have collected about him in my *Silvæ Philologicæ*. Book I. Chap 3.

accuſtomed himſelf to, and live. Other Philoſophers alſo choſe rather (*a*) to go to the Plough, than give up thoſe Notions which they believed to be true, and had undertaken to defend. And there have been ſuch valiant Men among the Heathens, who by their good Lives ſeverely reproached the Age they lived in; and thought it much more preferable to die, than to flatter Tyrants, and thereby forſake the true Way of Life; of which were (*b*) *Thraſeus Pætus* and (*c*) *Helvidius Priſcus*, who choſe to die rather than to diſſemble or approve of the Vices and wicked Actions of the *Roman* Emperors. Now if this was done by Men, who had but faint Hopes of another and more happy Life hereafter; how much more are they obliged to do it, who have ſo much plainer and more certain Hope of an eternal Happineſs afforded them.

All Ages have ſeen and commended, ſuch as have, with an intrepid Mind, ſubmitted to Death for the ſake of their earthly Country. Now after this, who is it but muſt applaud all thoſe who prefer

(*a*) *To go to the Plough*, &c.] See *Galen*, in that Book where he ſays, *That the Paſſions and Affections of the Mind, depend upon the Conſtitution of the Body.* In the laſt Chapter towards the End, where ſpeaking of the Stoicks, *They were fully perſuaded, that they ought to forſake their Country rather than their Opinions*

(*b*) *Thraſeas Pætus*, &c.] Who was put to Death by *Nero*, becauſe he would not flatter him. See *Tacitus*'s Annals, Book XVI. 24. and following Sections.

(*c*) *Helvidius Priſcus*, &c.] The Son in-Law of *Thraſeas*, who as *Tacitus* there tells us, was commanded to depart out of *Italy* at the ſame time. He was afterwards ſlain by *Veſpaſian*, becauſe he would not pay ſufficient Reverence to his new Maſter, as *Suetonius* informs us in the XVth Chap of the Life of that Emperor. His Son was ſlain by *Domitian*. See *Suetonius*'s Life of him, and *Tacitus* in the Life of *Agricola*, Chap. XLV.

fer a heavenly Country to an earthly one; and that eternal Life which the Scriptures have revealed to us, to a temporal One? Who can forbear deſpiſing thoſe mean Creatures that chooſe to preſerve ſuch a Life as they have in common with brute Beaſts, and which they muſt loſe in a ſhort Time; rather than to take the firſt Opportunity of obtaining a Life that can never be loſt? We ſee Soldiers, with great Bravery, face the moſt imminent Dangers, in order to obtain the Favour of Kings or Princes to themſelves, or their Families after them; and rejoice within themſelves, that they got ſuch Wounds as they muſt in a very ſhort Time die of. Nay, even hired Troops themſelves, will fight very valiantly, and venture their Lives for thoſe who employ them, though it be but for very ſmall Wages; and yet there are ſome who will not expoſe themſelves to any Hazard, I do not ſay of their Lives, but of the Loſs of their Goods or of their uncertain Dignities, for the Defence of Truth, which will laſt to Eternity, is moſt acceptable to God, and has the higheſt Reward annexed to it.

THEREFORE what Chriſt has commanded us in this Reſpect, is in the following Words: (a) *Whoſoever ſhall confeſs me before Men, him will I confeſs alſo before my Father which is in Heaven; but whoſoever ſhall deny me before Men, him will I alſo deny before my Father which is in Heaven.* In which Words he tells us, that he will own all thoſe for his Diſciples, and will give them eternal Life at the Day of Judgment, who have not diſſembled his Doctrine, either in their Deeds or Words. He does, indeed, in another Place declare, that this ought

(a) *Whoſoever ſhall confeſs*, &c.] *Matt.* X. 32.

ought to be done with Prudence; when he ſays, *(a) That we ſhould not caſt Pearl before Swine.* But this Prudence does not extend ſo far, as to allow us to play the Hypocrite, all our Lives long, if need be, or ſo much as to tell a direct Lie; but only not to try at an improper Time and Place, to convince ſuch Perſons as obſtinately perſiſt in their Errors, when we ſee it will have no Effect upon them. For he expreſsly declares, a little after, the forementioned Words concerning confeſſing our Religion; that ſometimes it ought to be done, though it brings upon us the Hatred of all thoſe about us, and the imminent Danger of certain Death: *(b) He that loveth Father or Mother more than me, is not worthy of me: and he that loveth Son or Daughter more than me, is not worthy of me.* And ſuch are all they who diſſemble the Doctrines and Precepts which they have received from Chriſt, for their Families Sake. Nor has Chriſt omitted to tell us, that Death muſt be expected for ſuch Conſtancy; and yet notwithſtanding, they ought to perſiſt in their Deſign; and that he who does loſe his Life upon this Account, ſhall obtain a bleſſed Immortality in the World to come. *(c) And he that taketh not his Croſs and followeth after me, is not worthy of me. He that findeth his Life* (in this World) *ſhall loſe it* (in another), *and he that loſeth his Life* (on Earth) *for my Sake, ſhall find it*, in Heaven, and that an infinitely more happy and eternal one.

THIS Doctrine is ſo plain and evident, that there are no Sects of Chriſtians at this Time that differ at

(a) That we ſhould not caſt, &c.] *Matt.* VII. 6.

(b) He that loveth Father, &c.] *Matt.* X. 37.

(c) And he that taketh, &c.] *Matt.* X. 38, 39.

at all about it; they who own the Pope's Authority, and they of all Sorts, who disown such Authority, do every one of them, with one Consent affirm it to be a very wicked Thing to dissemble our Sentiments concerning Religion; when Opinions of the greatest Moment are debated, and where the Thing may be done without Sedition and Tumult. For in those Things, in which Faith towards God and Uncorruptness of Manners, may be preserved, it may be right to conceal our Notions, rather than raise perpetual Contentions amongst Christians, when there are so few learned Men who think alike in every Thing. I say *conceal*, not *dissemble*; for to conceal your Opinion is not *to lie*; but to affirm you believe that which you really do not believe, this is to lye. To which may be added, that if any Opinion be established by the common Law, which you think to be false; you ought modestly and without Contention or Tumult to declare your Dissent from it; otherwise instead of that mild and gentle Government of Christian Churches, which does not exclude any Dissent, provided it be done with Charity; we shall run into absolute Tyranny, which will allow of no Dissent at all upon any Account. There are innumerable obscure speculative Questions, especially to those who never took any great Pains in such sort of Studies, in which Christian Liberty ought to be allowed, as is confessed by all Christians; for there are a Multitude of Places in Scripture, and a vast Number of Theological Opinions, in which learned Men always have and will differ from each other with Impunity, even amongst those, who in other Things require Consent more strictly than they ought to do.

SECT. IV. *We ought not haſtily to condemn thoſe who differ from us, as if they were guilty of ſuch a Crime or ſuch unlawful Worſhip, as is inconſiſtent with eternal Life; ſo that none who admit ſuch Perſons, ſhould be capable of the Mercy of God; nor yet on the other Hand, is it lawful for us to profeſs that we believe what we do not really believe, or to do what at the ſame Time we condemn.*

THEY who have ſeparated from the Church of *Rome*, do no more agree with each other in all Points, than they who continue in it; but according to the Judgment of ſome of the moſt learned Men, they do not differ in any Thing that is conſiſtent with that Faith which is owing to God, and that Obedience which ought to be paid to him. But they object many Things to the Church of *Rome*, both in Doctrine and Worſhip, which they think are plainly falſe and unlawful. Whether they judge right in this or no, I ſhall not now enquire: However thus much is evident, that according to the Opinion even of that Church, it is not lawful for them to profeſs that they approve of what they do not approve of, nor do they admit any Perſon to Communion with them, who profeſs to diſſent from it in ſuch Things. However, amongſt thoſe that diſſent from the Church of *Rome*, there are *(a)* ſome famous and learned Men, who though they think it utterly unlawful to join with that Church themſelves, on the Account of thoſe Doctrines, and that Worſhip in which they differ from it; yet notwithſtanding they do not think it right, to exclude

(a) Some famous and learned Men, &c.] Amongſt others, is, Mr. *William Chillingworth*, in his *Engliſh* Book, intitled *The Religion of Proteſtants, the ſafe Way to Salvation*, where he mentions others, who alſo think them as ſafe.

clude from eternal Happineſs, all thoſe both learned and unlearned, who live and die in it. They indeed who think that there is any Thing in them, which is contrary to the fundamental Principles of Chriſtianity, judge it to be by no means lawful, for themſelves to give their Aſſent to them, and that it would be the higheſt Crime in them, to pretend to conſent to what they really condemn, and for which Crime, if they ſhould fall into it, and continue in it to their Death, they believe they ſhould be excluded eternal Happineſs. But as to ſuch as do ſincerely embrace thoſe Doctrines, becauſe they believe them to be agreeable to Divine Revelation, or at leaſt not ſo repugnant to it, as to ſubvert the Faith or Holineſs of the Goſpel; whether it be owing to that ſort of Study which they have employed themſelves in from their Youth, or whether it ariſeth from a Defect of Knowledge, or Judgment; ſuch Perſons as theſe, I ſay, they do not preſume to exclude from Salvation, becauſe they cannot tell how far the Mercy of God may extend, with reſpect to ſuch Men as theſe. There are innumerable Circumſtances both of Time and Place, and various Diſpoſitions of Mind, which are quite unknown to us, which may very much diminiſh the Crimes of wretched Men in the Sight of God; ſo as to procure Pardon for ſuch; which would be condemned in Men of more Learning. Wherefore they look upon it as a Part of Chriſtian Equity and Prudence, at the ſame Time that they condemn the Doctrine and the Worſhip, to leave the Men to the wiſe and merciful Judgment of God; though they themſelves are determined neither to aſſent to their Doctrines, nor be preſent at their Worſhip, becauſe they think it abſolutely unlawful.

SURELY no Man can think, that from what has been ſaid it will follow, that any Perſon, who is brought up in a different Opinion, and has employed himſelf in reading the Scriptures in the manner that the Reformers do; if he ſhould, contrary to his own Conſcience, ſay or do any thing which he thinks unlawful or falſe, for any preſent Advantage; that any ſuch Perſon, I ſay, can hope for Pardon from God; if he ſhould die with a Habit of ſaying and doing what he himſelf diſapproves of; and would have ſaid and done ſo, if he had lived longer. There is not at preſent, and I hope there never will be, any Sect which ſhall go under the Name of Chriſtians, who will allow that ſuch a Man can arrive at Salvation.

LET Hypocrites therefore look to themſelves, whilſt they behave ſo, as ſhamefully to deſpiſe the Light of Reaſon and Revelation, to reſiſt the Conviction of them, and to look upon the Judgment of all Chriſtians whatſoever as nothing. Such Perſons cannot be thought learned Men, or ſuch as have thoroughly and maturely conſidered the Thing. There are them that ſo far deſpiſe all theological Learning, that they will not ſo much as attempt it; but without this there can be no Judgment at all paſſed upon the Matter. Theſe equally deſpiſe that noble Philoſophy, which the great Men amongſt the *Romans* of old, ſet ſuch a Value upon, as being deduced from the Light of Nature; in order to indulge thoſe Paſſions which the Heathen Philoſophy would not allow of. Having thus ſecured themſelves from the Judgment of paſt Ages, deſpiſing every thing in the preſent, and having little concern for what is to come; they are more like Beaſts than Men endued with Reaſon, which they never make uſe of. They who diſſemble and lye in ſuch a manner as this, ought not

to

to be looked upon as Men of any Value or Account, they ought not to be truſted, even in temporal and worldly affairs, becauſe they endeavour to impoſe upon God and Man in a Matter of the greateſt Importance. There are ſome amongſt theſe, who dare to affirm, that we ought always to be of the Religion that the State is of, and when that changes we ought to change alſo; but it is not at all to be wondered at, that theſe Perſons ſhould have ſo ill an Opinion of the Chriſtian Faith, when they have not ſo much as the common Principles of Natural Religion in them, nor do they ſhew any Regard to right Reaſon or Virtue. What a wretched Condition are thoſe Kings and States in, who put their Confidence in ſuch Men as believe neither Natural nor Revealed Religion! Indeed, Men, who are themſelves void of Learning, who give no Credit to the Judgment of any learned Men whatſoever; who have no ſort of Concern for Truth, but live in perpetual Hypocriſy; are by no means fit to be truſted in any Matters whatſoever, not even in ſuch as relate to the Publick.

YET theſe very Men, as much Deſpiſers as they are of Truth and Virtue, look upon themſelves as better Subjects and more ingenious Perſons than others; though they be neither, and though it be impoſſible they ſhould be either, whilſt they make no Diſtinction betwixt Truth and Falſhood, Virtue and Vice, and whilſt they are ready to ſay or do any Thing that may be of Advantage to themſelves. All ſuch Men have renounced a right Temper of Mind, and every good Action, and therefore ought to be deſpiſed and avoided by every Body.

SECT. V. *A Man that commits a Sin by Miſtake, may be accepted of God, but a Hypocrite cannot.*

THE Condition of human Nature is ſuch, that a great many Men, who in other Reſpects are not the worſt of Men; and yet, either by bad Education, or for want of Teachers or Books, which might bring them off from their Errors; or becauſe they have not Capacity enough to underſtand the Controverſies amongſt Chriſtians, and to form a Judgment of them; lead their Lives as it were in utter Darkneſs. Such Perſons, as they who ſincerely believe and obey what they are taught concerning the Chriſtian Religion, ſo far as their Capacity reaches, are more the Objects of Compaſſion than of Anger, conſidering the natural State of Mankind. Their Religion indeed is very lame and defective, and abounds with Miſtakes, but yet they themſelves are very ſincere. Wherefore it is highly probable, that he *who does not reap, where he has not ſown*, will, out of his abundant Equity, pardon thoſe who are in ſuch Circumſtances; or certainly will inflict a much lighter Puniſhment upon them.

BUT if we conſider that there are Men to be found who have not wanted either Education or Teachers, either Books or Capacity, to underſtand who have the beſt and who the worſt Side of the Queſtion, in Controverſies of Religion; and yet have followed the wrong Side, only for the Sake of the Wealth, or Pleaſure, or Honours that attend them in this preſent Life; we cannot but have great Indignation againſt ſuch Men, nor can any one preſume to excuſe them, much leſs to defend ſuch a Purpoſe of Life, without the moſt conſummate Impudence. Whence it is eaſy to apprehend, that if we ourſelves, whoſe Virtue is very imperfect, could

could not pardon ſuch Perſons, how much more ſevere will the infinite Juſtice of God be againſt thoſe, who have knowingly and deſignedly preferred a Lye to the Truth, for the Sake of the frail and uncertain good Things of this preſent Life.

God, out of his abundant Mercy, is ready to pardon ſuch Ignorance as does not proceed from Vice; to pity our imperfect Virtues; and to allow for the Errors of ſuch as are deceived; eſpecially if there was no previous Iniquity, nor no Contempt of Religion; but as our Saviour aſſures us, he will never pardon thoſe, who when they knew the Truth, choſe rather to profeſs a Lie. We ſee that ſuch a Hypocrite as this, is by no Means acceptable to Men; for no Body would chooſe a Perſon for a Friend, who to gain any ſmall Advantage to himſelf, would trample under Foot all the Rights of antient Friendſhip. Whence it follows from what has been ſaid, that there is not a baſer nor more dangerous Piece of Iniquity, than the Crime of thoſe, who in Matters of the higheſt Moment and Concern, diſſemble that which they really think is the beſt, and openly favour them who are in the wrong. This is what Reaſon itſelf teaches us, and what is confirmed by the Chriſtian Religion, and has the Conſent of all Sects of Chriſtians whatſoever.

TESTIMONIES

CONCERNING

HUGO GROTIUS's

Affection for the Church of ENGLAND.

To the READER.

HAVING the following Letters from that moſt excellent and learned Perſon Henry Newton, *Embaſſador Extraordinary from the moſt Serene Queen of* Great Britain, *to his Royal Highneſs the moſt Serene Grand Duke of* Tuſcany, *to whoſe ſingular Goodneſs I am very much indebted; I thought I ſhould do a very acceptable Thing to all who love the Name of* Grotius, *and no ſmall Honour to the Church of* England, *if I publiſhed them here. It appears plainly from them, that this very great*

Man had the higheſt Opinion of the Church of England, *and would moſt willingly have lived in it, if he could. Make the beſt uſe of them you can therefore,* Courteous Reader, *and continue to have a good Opinion of a Man that deſerved ſo well of the whole Body of Chriſtians.*

I. HEN-

I.

HENRY NEWTON

TO

PETER HIERON. BARCELLINUS,
Abbot of St. Euſebius *de Urbe.*

BEING at length returned ſafe and well to *Florence* from *Leghorn* and *Piſa*, where through the Intemperateneſs of the Air I was very near contracting a Fever; the firſt Thing I had to do, moſt excellent *Barcellinus*, being furniſhed with the moſt noble Library of the illuſtrious *Magliabechius*, was to diſcharge my Promiſe concerning that great Man *Hugo Grotius*, and to ſhew from his Writings, particularly his Letters, in which Truth, Candour, Integrity of Heart, and the inward Thoughts of his Mind are diſcovered; how highly he thought and wrote concerning us all his Lifetime, and a little before his Departure, and when Death and Immortality were in his View. I know what was ſaid of him by that principal Man of his Rank *Petavius*, and alſo *Brietius* and *Valeſius*, and many other celebrated Men of your Communion, who wiſhed well and favourably to a Man born for the publick Good of Chriſtianity. It is known to all, how greatly he ſuffered in Goods, Honour,

and Report from the Calviniſts, both in his own Country and in his Baniſhment, even after he was advanced to a higher Rank by Foreigners; and how much the Heats of Controverſy (whilſt he ſet his Mind upon this one Thing, to eſtabliſh Peace in the Commonwealth and between the Churches, which highly diſpleaſed many; a ſtrange and grievous Thing!) fretted that Diſpoſition, which was otherwiſe peaceable and modeſt, after he ſaw himſelf treated in ſuch an unworthy Manner by his own Friends; and ſometimes prevailed over that meek Wiſdom which was in him both by Nature and Judgment. Yet theſe did not hinder his Son, who was alſo a great Man, from ſaying thoſe Things which I ſhall preſently add, concerning his Father, *to that great Prince*, Charles *the* II*d of* Great Britain, *to whom he dedicated his Father's Works*, and in him to all others; and this when he had no Reaſon to flatter or fear him, becauſe to the Commonwealth, he was of the contrary Part to *Charles*'s Siſter's Son; and becauſe he was a private Man, wedded to a country aad learned Life, and an old Man, not far from Death, nor conſequently from Liberty: For he publiſhed his Father's Works, but ſaw them not after they were publiſhed; and his own Life is to be ſeen and read with the Life of his Father in the ſame Volume. *For thou*, ſays *Peter Grotius*, *art he alone, whom if not the greater, yet the wiſer Part of the Chriſtian World, have for a long Time acknowledged for their Protector. Thou art he, to whoſe* Protection *or* Defence, *the Chriſtian Faith willingly commits itſelf; in whoſe Kingdoms principally, that Knowledge of the Sacred Writings, that Worſhip of the Deity, that Moderation of the too free Exerciſe of Liberty, in diſputing concerning the ſecret Doctrines*

of

of Faith, is eſtabliſhed; whoſe Agreement with which the Author, my Father, has long ſince declared, and publickly profeſſed in his Writings.

HEAR now *Hugo Grotius*'s own Words, how he expreſſes his own Senſe, in his Epiſtle to *Johannis Corvinis*, dated in the Year MDCXXXVIII, who was not an *Engliſh*, but a *Dutch* Divine, of another Church, and alſo a Lawyer, and conſequently ſkilled in Matters both Divine and Human; concerning the Reformation of Religion made among us in the laſt Age. *You ſee how great a Progreſs they have made in* England, *in purging out pernicious Doctrines; chiefly for this Reaſon, becauſe they who undertook that holy Work, admitted of nothing new, nothing of their own, but had their Eyes wholly fixed upon another World.* Then was it in a flouriſhing Condition, before a Civil War broke out, before the King was vanquiſhed, taken Captive, condemned and beheaded; and it afterwards ſprung up and flouriſhed again, contrary to all human Hopes, when his Son returned to the Throne of his Anceſtors, to the Surprize of all *Europe*, and, after various Turns, Threats, and Fears, continues ſtill to flouriſh ſecure and unhurt.

NOR had he only a good Opinion of the Church of *England* himſelf, but alſo adviſed his Friends in *Holland*, who were of his Party, and, which was no ſmall Thing, who joined with him in partaking of the ſame Danger and Loſſes, to take holy Orders from our Biſhops; whom it is certain he did not believe, nor would have others believe, to be Schiſmatical, or Heretical, upon that Account. He addreſſes his Brother in theſe Words. *I would perſuade them* (that is, the Remonſtrants,) *to appoint ſome amongſt them in a more eminent Station, ſuch as*

Biſhops; *and that they receive the laying on of Hands from the* Iriſh *Archbiſhop who is there, and that when they are ſo ordained, they afterwards ordain other Paſtors*; and this in the Beginning of the Year MDCXLV. which was fatal to him, and unfortunate to Learning itſelf. The Biſhop he here ſpeaks of is, if I be not miſtaken, *John Bramhall*, who was at that Time Biſhop of *Londonderry* in *Ireland*, and, at the Reſtoration of King *Charles* II. Archbiſhop of *Armagh*, and, next to the moſt learned *Uſher*, Primate of *Ireland*, and who afterwards in that Country publiſhed a Vindication of our Church againſt *Mileterius*. See alſo what is ſaid to the ſame Perſon, *April* 8, in the Year MDCXLV. concerning the publick Worſhip of God amongſt us. *The* Engliſh *Liturgy was always accounted the beſt by all learned Men.*

IT ſeems very probable that this Man, who calls the Reformation of the Church of *England a moſt Holy Work*; who believed that the Holy Orders given and received from the Biſhops of that Church, and the Rites appointed about Holy Things, and the preſcribed Form of worſhipping the ſupreme Deity, exceeded all other Churches in the Chriſtian World; would have joined himſelf to that Church, as well in outward Worſhip as in the Judgment of his Mind; and ſo have become now really, what he before was in Wiſh, a Member of the Catholick Church. But he was never able to effect the Thing, becauſe Death immediately after, overtook him; for in the ſame Year he went from *France* to *Stockholm* to reſign his Ambaſſadorſhip, and returning from thence home, and having ſuffered Shipwreck, he departed this Life at *Roſtock*, on the 28th of *Auguſt*; a Man never enough to be lamented, becauſe

becauſe Study and Learning decayed with him; and never enough to be praiſed, upon the Account of what he began and finiſhed in all Parts of Learning. He was a great Lover of Peace, if Truth was not injured, (always having Regard to Times and Differences,) and of the antient Church Government, (freed from Abuſes,) as it was ſettled from the Beginning in *England*, and as it was from the very Apoſtles Time, if we may believe Eccleſiaſtical Annals. He always ſtudied and conſulted the Peace of Empires and Churches, both in his Diſcourſes, and by his Example, and in his Writings; may he be rewarded with God and our common Lord! and may the Memory of him be ever grateful to Poſterity! *Farewel.*

Florence XII. *of the Kalends of* May,

MDCCVI.

II.

HENRY NEWTON

TO

JOHN CLERC.

MOST Learned Sir, I ſend you a new and ample Teſtimony concerning *Hugo Grotius*, more weighty than the former, if we conſider the Author's Dignity in the Commonwealth, or his Knowledge of Things, or that it was writ while *Grotius* was alive. It is taken from Letters to that great Prelate *William Laud*, then Archbiſhop of *Canterbury*, with whom he often had Correſpondence by Letters; they were written from *Paris*, *October* 24. *Gregorian* Style, in the Year MDCXXXVIII. and were procured me lately out of *England*, by the Kindneſs of that moſt illuſtrious Perſon, *John* Lord *Sommers*, formerly High Chancellor of that flouriſhing Kingdom, then Preſident of the Law, now * of the Council. In thoſe Letters that moſt illuſtrious Viſcount *Scudamore*, at the Time Ambaſſador for our Nation in *France*, has the following Words concerning *Grotius*.

" The next Time I ſee Ambaſſador *Grotius*, " I will not fail to perform your Commands con-

" cerning

* *In this Year* 1709, *he was Preſident of the Privy Council, to her moſt Serene Majeſty.*

" cerning him. Certainly, my Lord, I am per-
" ſuaded that he doth unfeignedly and highly
" Love and Reverence your Perſon and Proceed-
" ings. Body and Soul he profeſſeth himſelf to
" be for the Church of *England*, and gives this
" Judgment of it, that it is the likelieſt to laſt of
" any Church this Day in being.

Genoa XVII. *of the Kalends of* February,

MDCCVII.

III. FRAN-

III.

FRANCIS CHOLMONDLY

TO

ALEXANDER FORRESTER.

THAT which you deſire to know of me concerning *Hugo Grotius*, who was one of the greateſt Men that ever any Age produced, is this. It happened that I came to *Paris* a little after the Tranſaction of that Matter. Being very well acquainted with Dr. *Crowder*, he often told me with Aſſurance, that it was the laſt Advice this great Man gave to his Wife, as he thought it was his Duty, that he declared he died in the Communion of the Church of *England*, in which Church he wiſhed her to live. This ſhe diſcovered when ſhe came on purpoſe to our Church (which was in the Houſe of *Richard Brown*, who was then in *France* upon the King of *England*'s Account) where ſhe received the Sacrament of the Lord's Supper at the Hands of Dr. *Crowder*, then Chaplain to the Duke of *York*. This was done as ſoon as Matters would permit, after the Death of that Man. Archbiſhop *Bramhall*, Primate of *Ireland*, in Defence

fence of himſelf and the Epiſcopal Clergy, againſt *Richard Baxter*, the Preſbyterian's Accuſation of Popery, ſpeaks thus concerning the Religion of *Grotius*, p. 21. *He was a Friend in his Affection to the Church of* England, *and a true Son in his Love for it; he commended it to his Wife and other Friends, and was the Cauſe of their firmly adhering to it, as far as they had Opportunity. I myſelf, and many others, have ſeen his Wife obeying the Commands of her Huſband, as ſhe openly teſtify'd, in coming to our Prayers, and the Celebration of the Sacrament.* When *Matthew Turner*, a great Friend of *Grotius*'s, deſired to know why he did not go over to the Communion of the Church of *England*, he anſwered, that he would very willingly have done it, if the Office of Ambaſſador to *Swedeland* had not hindered it. Otherwiſe he very highly approved of our Doctrine and Diſcipline, and wiſhed to live and die in our Communion. If any one thinks that he can know *Grotius*'s Mind better from Conjectures and Inferences, or that he diſſembled it before his Wife and Children, let him enjoy his own Opinion, he will not have many agree with him. *Farewel.*

June 23. MDCCVII.

From

From another Letter, dated Octob. 6. MDCCVIII.

I lately told you very fully what I knew of the Widow of that great Man *Hugo Grotius*. Afterwards I called to mind, that that pious and ſingular good Man, Sir *Spencer Compton*, Knt. Son of the Earl of *Northampton*, told me he was preſent when *Grotius*'s Widow profeſs'd this, and received the Sacrament.

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(Large Letter)

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